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ARTICLE I.

THE BAPTISTS AND THEIR SENTIMENTS.

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1. *A Syllogistic Defence of Baptism.* By BENJAMIN KEACH. Edited by J. Baker, Georgia.
2. *Puseyism Examined.* By J. H. MERLE D'AUBIGNÉ. With an Introductory Notice of the Author. By ROBERT BAIRD. New York, J. S. Taylor, 1843. pp. 79, small 12mo.

If a moral night have passed over the world, some will be satisfied with the first appearances of approaching day; others will remember that the first streaks of the sun's returning light are only harbingers of his full appearance. Protestant Christians generally acknowledge that the Bible is the only illuminator of the moral world; and, that a temporary interruption of its light by intervening obstructions, does not diminish it at its source. A perfect revolution will restore its full benefits.

The graphic sentence with which d'Aubigné, in his work entitled "Puseyism Examined," has described the return of the Reformers to primitive Christianity, is as full of meaning, as it is vigorous and rich in expression; and on the point at which it aims, no one could wish to detract from the extent of its application. The three periods

which present themselves to his mind, before the epoch of the Reformation, are—1. "That of evangelical Christianity, which, having its focus in the times of the Apostles, extended its rays throughout the first and second centuries. 2. That of ecclesiastical Catholicism, which, commencing its existence in the third century, reigned till the seventh. 3. That of Papacy, which reigned from the seventh to the fifteenth century."

The Reformers, from the third period, wherein the Man of Sin was fully dominant, might have passed back to the second period, wherein, instead of the domination of a Pope, the authority of church councils was acknowledged as supreme. "But the reformation was not a system of *juste milieu*. It went the whole way; and rebounding with a force which God gives, it fell, as at one single leap, into the evangelical Christianity of the Apostles."

The Christian world will indeed acknowledge that those who have taken first dawns for midnight,—the first streaks of day, which are mingled with twilight, for the full beams of the sun in the heavens;—those who have taken the first gleamings of real truth, confused and mingled with error,—who have grasped some of the leading facts as well as doctrines of true Christianity, while the great source of all may still be hid in obscurity,—the Christian world will be ready to acknowledge, that such are more to be imitated than others who are still in the full midnight of error, though they have both the facts and the principles of right to guide them. But while this is acknowledged, it will not, on the other hand, be disputed, that while a part of the Christian world may be in no danger of returning to Popery; nor, again, to that period which is called ecclesiastical Catholicism,—(or the acknowledgment of an authority of the church and of individuals as an addition to that of the Bible itself);—yet that a part of the Christian world, though they are in possession of most of the facts of ancient Christianity, may, at the same time, be far from a complete return to its principles and to their legitimate results. Another part of the Christian world, it will be acknowledged, while they have embraced the great doctrines of the primitive church, disregard the facts of their development; they allow themselves to be led into such

irregularities in this respect, as to endanger the continuance of their doctrines, and to open the door for the habitual violation of them. Many in the Church of England wish to return to the authority of the early Christian fathers, as an addition to the authority of the Bible; or, at least, to appeal to it as a consummation of that authority; or, better still, as the result of the imperfect suggestions of the apostolic times, and hence, as the only guide of action for the present age. Others acknowledge the authority of the Bible as supreme, but its directions are of so indefinite and vague a character, as to admit of great varieties of practice; while, therefore, they tenaciously cling to those forms and practices which have been handed down to them from preceding ages, their object will be, instead of supporting these practices directly by an authority subsequent to that of the Scriptures, to return immediately to the Bible, and to secure for themselves, if not its injunction and sanction, at least its permission and silence, so that they claim to be entitled to its authority. The former of these classes have just claim to our respect above those who abjure all authority which clashes with the will of a Pope, and can set aside both the Bible and the authority of the church, ancient and modern, and even that of God himself, for that of a man. The latter class have claims to our respect as still farther removed from such absurdities, and as giving to God and to the Bible at least a partial award of authority. Yet if a people can be found, who look neither backward nor around them for their authority, but place themselves upon the Bible, assured that when they stand there, they are in the foot-prints of a still more venerable antiquity, are they not more entitled to our respect? If a people can be found, who judge of their faithfulness to God, not by the faithfulness of those who have gone before them, but by God's own teachings,—a people who look upon the actions of the past to condemn them or rejoice at them, according as they have been conformed to the Scriptures or not,—a people who look upon former pretenders to Christianity, either to lament and avoid their waywardness and corruption, or to rejoice in their addition to the train of the faithful; but not a people to be decoyed by the pretensions of men, to forsake the directions of their Master, nor to be deceived by an alleged antiquity, to

magnify the authority of others,—if such a people can be found, are they not rather entitled to our respect, for adhering to the Bible in the midst of difficulties, which, from the very nature of their position, must continue to oppress them, till the Bible shall succeed in its ultimate triumph throughout the church and the world? And when such a revolution shall take place, as to restore all things to the primitive order, is not the supposition at least admissible, that the number of such a people will be, ultimately, co-extensive with that of the true church? We do not pretend that any such people can now be found; for it is to be confessed that wherever we search for them, we are met by difficulties at every step. Nor, in the ardor of our feelings, shall we conclude that any part of the church has yet leaped fully into the footsteps of the Apostles; much less shall we conclude that all have done so.

There are three species of church organization and government. The first, that of Papacy; the second, that of Episcopacy; the third, that of individual responsibility, with the Bible as its constitution. One of these must be expected, at length, to gain the entire ascendancy, to the subversion of all the others, as well as of the numerous intermediate forms which now exist. How far the investigation which is now in progress may lead toward this point, will only be determined when the result itself shall appear. But so much as this may be said with safety, such are the elements which are in motion, and such the mighty hand that controls them, that when the general agitation by which the Christian world is stirred up shall subside and recur to a *position*, that position may be taken as an actual advancement. It will be nearer the Bible. If the Oxford efforts have produced such an agitation, one thing must be already apparent: such men are awakened to conduct the great discussion, that it may be expected, that if the Reformation of the sixteenth century has fallen in any degree short of evangelical Christianity, the present rebound will complete its lodgement in that elevated and glorious place. If that place is ever reached, the present Christian world will be sifted;—antichrist will be made to appear in his full and hideous deformity;—his grasping tentacles will be drawn in, and loosed from the multitudes who now feel them but

slightly pulling them to a fearful vortex, which may they now happily escape. The Protestant world at the present instant is, doubtless, full of those influences and corruptions which the extreme degradation of the middle ages brought upon the church; and these, by the present agitation, are likely to be discovered and fully tested. The MAN OF SIN, though he feels himself gratified by the trifling push he has already received, when he finds himself tumbled by it from his throne, must pull away his polypus arms, which, in such myriad numbers, have stretched themselves abroad. The absurd position which the Oxford Tracts have taken, will, as a matter of course, gratify Papists and supporters of Papacy; but the multitude who are coming up behind these men, and whom they are rousing by their own absurdities, will destroy both Papacy itself, and have we not good reason to say?—all, which is between it and the Bible. The rising power is awaked, which, if it is wisely directed, will mount upward more and more, in the fearful struggle. The presages which were uttered at the outset, by men whose souls have grasped the truth and who find it, as the world already begin to witness, incorporated within them,—these presages, taken in connection with the facts which have gradually been making their appearance,—the profound talents which appear on the arena, and appear on the arena with such entire commitment to the great theme which agitates them,—make it more and more evident that no middle course, or, as they say, *media via*, will be stopped at; but the Bible and the first form of Christianity in their simplicity will only produce a satisfaction.

But we shall leave this general description, and confine ourselves to the subject we have proposed. By keeping two points in view, we shall endeavor to satisfy ourselves in reference to the identity of a people who may have any claim to apostolical ground.

I. Gieseler says of the primitive churches, "That they were independent bodies, or congregations formed after the model of the Jewish synagogues;" "that their elders were of equal rank;" and Mosheim: "All of the churches in those primitive times, were independent bodies; or none of them subject to the jurisdiction of any other." "The assembled people elected their rulers or

teachers, or by their own authoritative consent received them, when nominated to them." "In a word, 'the people' did every thing which is proper for those in whom the supreme power of the community is vested." The most valuable of the German ecclesiastical historians,—and when we say this, we say the most valuable ecclesiastical historians who have yet written, and among whom Neander, for the vastness and accuracy of his researches, and the peculiar candor with which he expresses himself, is by no means to be reckoned least,—the most valuable historians give, uniformly, the same testimony of the entire independence of the primitive churches. They are equally explicit in affirming that their baptism was immersion, and that believers were the only subjects of it. If this, then, was the form of the primitive church, we have a right to expect that innovations will be noticed as such. We are only to determine whether the change became universal; and, if not, to what side it tended; and whether primitive purity is to be found at all in succeeding times. The gradual extension of the churches, the concentrations which they made in the chief cities and towns, and the consequent influence of their wealth and superior talents, under the direction of a very natural principle, furnish us, as early as the second century, with instances of the extension of the authority of one church over another; also, of the enlargement of the power of bishops, or elders. This universally acknowledged innovation crept silently in, and, at first, excited but little alarm. Another innovation was introduced about the close of the fourth century. Mr. Robinson affirms that, "all this time they were Baptist churches; and, though all the fathers of the first four ages, down to Jerome, were of Greece, Syria and Africa; and though they gave great numbers of histories of the baptism of adults, yet there is not one account of the baptism of a child till the year 370, when Galates, the dying son of the Arian emperor Valens, was baptized by the order of the monarch, who *swore that he would not be contradicted.*" The difficulty which the monarch met with, shows that the baptism of the lad was a sore innovation in the church. But we have already discovered enough to make a broad and eternal separation between the Christianity of the fourth century and that of the first century. The former has

dominant churches; elders or bishops, whose authority goes beyond their own churches; and, also, the baptism of unbelieving infants. In these changes, the vital sources of Christian organization are corrupted; the downward tendency of this corruption arrives, as it is very justly remarked by d'Aubigné, at the close of the seventh century, to the form of Papacy, and is wholly after the working of Satan. But are we still to look for primitive purity in any part of the Christian world?

From the beginning of the fourth century, in the first place, the Cathari and afterwards the Donatists and the Luciferi, began to appear, separate from the "church." They spread from Asia Minor, and appeared in considerable numbers in all the different countries in Europe, as well as extensively in Asia and Africa, till history finds the same class of Christians in the five vallies of Piedmont. From this point, the view extends downwards to the Lollards and Wickliffites of England and Germany, the Berengarians of France, the Petrobrusians of Italy and Flanders, the Arnoldists of Brescia, and the followers of John Huss and the United Brethren of Bohemia; and down to the time of the Reformation by Luther. What may be said of any one of these sects, may, with some exceptions, be said of all the rest. They may, therefore, be ranked together. They are chargeable with some faults. But when the circumstances under which they acted are taken into the account,—overwhelmed as they were by the might of Papacy on all sides,—we shall find more to awaken our admiration for their purity and intelligence, than to censure for their mistakes. In respect of their antiquity and moral character, as well as their number and the extent of territory which they occupied, M. Sismondi remarks: "Those very persons who punished the sectaries with fearful torments, have alone taken it upon themselves to make us acquainted with their opinions,—allowing at the same time that they have been transmitted in Gaul from generation to generation, almost from the origin of Christianity." "It is still easy to recognize the principles of the Reformation of the sixteenth century, among the heretics which are named Vaudois or Albigenses." Again, Heinsius affirms that, "Of all sects which have been or now exist, none is more injurious to 'the church;'"—For three reasons: 1. Because they are more ancient. Some

aver their existence from the time of Sylvester; others, from the very time of the apostles. 2. Because it is so universal. There is scarcely a country into which this sect has not crept. And 3. Because all other heretics excite horror by their blasphemies against God; but these have a great appearance of piety; as they live justly before men, believe rightly all things concerning God, and confess all the articles which are contained in the creed. Only they hate and revile the church of Rome, and in their accusations they are easily believed by the people." This people existed in every age and in almost every country, and often in great numbers, though under a variety of names, according to their circumstances. They rejected the whole list of innovations of "the church," which, indeed, became too laborious to record. They also rejected all pretended miracles, and exorcisms, consecrations and confirmations. They condemned the use of liturgies, especially in an unknown tongue. They condemned the mystical interpretation of Scripture. They condemned the wicked lives and the abominable practices, both of the people and the clergy of the Romish church. "They also affirm, that no man ought to be forced in matters of faith." In this they plainly outstripped the reformers themselves, and remind us rather of what took place some centuries afterward; of those declarations which were first triumphantly made in the New World. They affirm that "that is the church of Christ, which holds the pure doctrines of Christ, and observes the ordinances instituted by him;" "that the sacraments of the church of Christ are two, baptism and the Lord's supper." "We consider the sacraments," say they, "as the signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary, that believers use these symbols when it can be done. Notwithstanding which, we maintain that 'believers' may be saved without these signs, when they have neither place nor opportunity to observe them." "They held that the Holy Scriptures are the only source of faith and religion, without regard to the authority of the fathers or tradition." "They translated the Old and New Testaments into the vulgar tongues, and spoke and taught according to them." And so much in use were these venerated books among this people, that "I have seen and heard," says Heinsius,

"a certain unlearned rustic, who recited the book of Job word by word, and 'many' who perfectly knew the New Testament." "Whatever a doctor of the church teaches, which he does not prove by the New Testament, they consider it as entirely fabulous—contrary to the doctrine of the church. Whether they fell to any extent, with the Romish church, into the error of infant baptism, is not fully certain. A learned and respectable writer, Dr. Gill, however, remarks, that "all their writings, from the Noble lesson in 1000 down to their confession of faith in 1655, are in favor of the baptism of adults only." And another, "It appears, that the Cluni, the Paterines, the Berengarians, the Arnoldists, the Petrobrusians, the Henricians, and the earlier Waldenses, as far as history testifies, vehemently opposed infant baptism." The expressions which we have marked as quotations are taken from Heinsius and others who were Romish Inquisitors, and whose business it was, not to praise these heretics, but, like wolves, to hunt; not to do them justice, but to murder them; and particularly, as their purity of doctrine and manner of life were in contrast with that of the "church." Their concessions in their favor, therefore, are a tribute gratuitous, indeed, or rather forced out from the lips of deadly and bitter enemies by the absolute power of truth; and on this account are to have the greater weight. Here is a people, then, "from the origin of Christianity," "from the very time of the apostles,"—a people, who held the Bible as the sole guide in matters of religion; who reject all the mummary and the corruptions of the Romish church, who live holy lives according to the Scriptures; who disclaim all right to force the consciences or the opinions of men; 'who acknowledge the civil powers as ordained of God, but reject their interference in matters of religion, and cleave to the Scriptures as the only religious authority;' 'who hold it to be their duty to teach and persuade men, while they allow all men to judge for themselves;' who confine themselves exclusively to the ordinances instituted by Christ; 'who exercised no domination of one body over another; whose ministers held the office simply of administering the gospel, and not of dictating for the consciences and the rights of their fellow-Christians.'

II. We shall now state more fully the views of the Baptists as a denomination, without attempting a parallelism either between them and these people, or the first Christians; for such a parallelism needs only that the facts in each case should be stated, to appear manifest.

The name of every Christian sect, as of every other sect, is either assumed by its friends as an honorable distinction, or is imposed on it by its enemies as a term of reproach, and must be based upon its peculiarities of doctrine, or the name of the individual who has given it its origin. For these reasons, the Christian religion itself received the titles which were first given to it. New titles depend upon new distinctions. It is fair, therefore, to conclude, that—if there was a perfect uniformity of the church on the subject of Baptism in the first ages, the term Baptist could not be an appropriate distinction. There will first occur some innovation in reference to this subject, sufficient to elicit a controversy in the church. If the Romish church down to the fifteenth century were accustomed to immerse, whether the subjects of their immersion or baptism were infants or adults, there will occur no reason why either they or their opposers should be called Baptists. In those ages the baptizers of believers, especially if they disputed the baptism of infants, might expect not the title of Baptist, but of Anabaptist. We are not, therefore, to look for the term Baptist, though the world may be filled with their sentiments, till there is a contest directly between different forms of the rite. The period of the first discussions of such a nature will be soon enough to look for our name. And the later it occurs, the more firm will be our impression of the distinctness and certainty of the primitive rite.

It is most probable that the term *Baptist*, as the name of a Christian community, had its origin in Germany about the beginning of the sixteenth century; and that it was then held in opposition to the Anabaptists of that country, who, it is thought, were themselves sprinklers, but not of infants, though it is evident that their general practice was that of immersion; and, on the other hand, in opposition to the Romish church, who were Pædobaptists. This people were found, soon after this time, in considerable numbers, in Britain, in Wales, Holland, Scotland, and Ireland. As their numbers increased in these countries, and as they

came in collision with other sects, and other doctrines and controversies, they naturally fell into some diversities among themselves. It is not our object to follow up all who have borne this name. The doctrines of the atonement, of election, of communion with other Christians, and at length the doctrine of the Trinity itself, and, in some instances, the forms and organization of the church, have produced many subdivisions. Particularly this may be said of Baptists in Scotland and England. But the Particular Baptists of England, and the Regular Baptists of the United States, or, in other words, the Calvinistic Baptists, as they are now extended into nearly all parts of the known world, and are so rapidly increasing in our own country, are to be taken in the present description, as they only are wholly distinct from Pædobaptists.

There were Baptists in England, and in other countries in Europe, when Roger Williams appeared in New England. The light which glowed in the soul of that truly great man, might claim for him a kindred connection with many other noble and free spirits of his own time; and it looked back to a succession of spirits equally noble and free, who had borne it for ages before him—men who held the same sentiments—men who, perhaps, were able to be his instructors in respect to that great doctrine which has at length restored something like apostolic order to at least a part of the Christian world. Hanserd Knollys was, perhaps, the first Baptist minister in the United States. He had charge of a church in Dover, N. H., about 1635, and returned to Europe some four or five years afterwards. But Roger Williams may be said to have been the first to found a Baptist church in America. This took place at Providence, R. I., in 1639, or perhaps more correctly, in 1638. "At a time," says Bancroft in his History of the United States,—“at a time when Germany was the battle field for all Europe in the implacable wars of religion, when even Holland was bleeding with the anger of vengeful faction, when France was still to go through the fearful struggle with bigotry, when England was gasping under the despotism of intolerance; more than forty years before William Penn became an American proprietor, Roger Williams asserted the great doctrine of intellectual freedom.” “Williams was willing to leave truth in her own panoply of light.” “Magistrates, Wil-

liams asserted, are but the agents of the people, or its trustees; on whom no spiritual powers in matters of religion can be conferred, since conscience belongs to the individual, and is not the property of the body politic; and, with admirable dialectics, clothing the great truth in its boldest form, he asserts that the civil magistrate may not intermeddle to stop a church from heresy and apostacy." "To compel men to unite with those of a different creed, he regarded as an open violation of their natural rights!" It should be borne in mind that such a sentiment had but too few advocates in the age of Williams, if we except, indeed, the Vanes and Cromwells of England, and those who were struggling in some other countries, already mentioned by our author. Williams has, to a great extent, stamped himself upon the religion and the politics of America—and certainly upon that community of Christians to which he afterwards attached himself—in characters so deep that, in the language of the same eloquent writer, "the impress has remained to the present day; and like the image of Phidias on the shield of Minerva, it cannot be erased without the total destruction of the whole work. 'The principles which he first sustained amid the bickerings of a colonial parish; and next asserted in the general court of Massachusetts; and then introduced into the wilds of Narraganset Bay, he soon found occasion to publish to the world, and to defend as the basis of religious freedom to mankind. The same principles of entire freedom, the Baptist churches have inherited—not, indeed, so much from Roger Williams, as from the apostolic age, and from the Bible, the asserter of the great doctrine which he advocated. They trace the title of their inheritance to a higher source than man; and acknowledge it in nothing but in our religion itself, and in the authority of him who established it. This, therefore, may be stated as one of the prominent doctrines of the Baptist denomination: that all men are endowed with indisputable rights of conscience, and are at liberty to choose for themselves in all matters of religion and happiness. Over this great rock, the church of Christ has spilt her blood in all ages; and over it she has resisted, and must forever resist the encroachment of all the corrupted forms of Christianity. This alone, of all Christian sects which can trace their

origin as high up as the Reformation, has never persecuted.

Again, the Baptists hold that there are no privileged orders of men in the church; that a pastor is endowed with the same conventional authority, whether he administers to a feeble flock or to one more numerous. His authority can never be increased. The officers in the church are two, Bishops or Elders, which are the same, and Deacons. These offices are distinctly fixed, and cannot extend beyond the particular church to which the individuals who hold them may administer. Every particular church or congregation of Christians, agreed together for the promotion of the objects of the gospel, is an independent body; and no such body has any jurisdiction or right over any other body, or over any individual, who has not voluntarily consented to the compact. Ten individuals thus organized are in possession of the whole authority of the church of Christ on earth, though, in another instance, its numbers should be magnified to infinity. Influences which are exerted beyond their own limits, are, in every instance, but in the execution of the laws of their constitution. This constitution is no other than the Bible itself. Their influences are not authoritative, but advisory. And again, as all ministers are equal in their authority, so are all churches; and no separate body can be formed by a combination of either of these, that is to say, of ministers, on the one hand, or of churches, on the other, which can either possess the authority of a church, or interfere authoritatively with any of the rights or the affairs of a church.

It is, perhaps, a consequence of these two points as much as any thing else, that this Christian community have ever been a missionary people; and it is, perhaps, to this they owe it, that among them has originated the most glorious movement in the church, since the days of the apostles themselves—a movement which has given an entire new aspect to the Christian world, since the predominance of Papacy. The same freedom from clerical restraint, which suggested a model for the framers of our own national policy, led them to undertake an enterprise which must ultimately transform the world, and dissipate the power of Papacy and of every intermediate form of compulsion and human policy;—an enterprise

which must ultimately establish liberty and freedom on the farthest borders of the earth. Just as a democracy, as a form of government in the civil and political world, has ever been the most favorable to great undertakings, and has ever given scope to genius in every art and in every noble enterprise; so it may be expected in the religious world, that a church policy which embraces the same elements of freedom, must be more favorable to the deep and extended workings of religious principles. These principles, in this instance, are at liberty to work without restraint in the heart of every individual, however obscure he may be in the eyes of mere conventional greatness. When, as a consequence, religious principles shall find a lodgment in a genius even at the base of society, which may be broader than that of those who have trampled upon it, they bring up that genius to strike off the cumbersome multitude which have oppressed it, and send it forth with mighty energies to overturn the policy of ages, and give a new and lasting impulse to all the rest of mankind. This can never take place in such a policy of the church as fixes every thing by prelatical constraints. Had Napoleon been under a king, the political world had never seen its conqueror in the obscure young Corsican. Had William Carey been under a bishop, the heathen world had never seen its deliverer in the obscure young cobbler of Leicester; nor again, had the Sanscrit language seen, in the same individual, its lexicographer and grammarian; nor had forty languages of India become the vehicles of light and of the word of God to countless multitudes of deluded pagans. The irregularities which are the result of such a policy, while they sometimes apparently delay and render ineffectual the movements of the church, may be said more often—inspired as they are by the genius of freedom which gave them origin—to result in some great measure or discovery, which must hold for a while the shackled world in amazement, till at length it opens, lets in the light, slackens its fetters, and, despite itself, takes one step more and higher in the scale of being and of universal advancement.

The Baptists have ever regarded the ministry as the great means of propagating the gospel, and, as such, worthy of a competent support. "The ox that treadeth out the corn should not be muzzled." They have never

acknowledged, however, any right on the part of the ministry to impose rules for their conduct, or demands upon their substance or their persons. The present condition of the denomination exhibits the progress of a return from one of those re-actions to which its own elasticity of action has subjected it. The denomination saw in the clergy of the established church, a learned ministry who were principally destitute of piety; they saw them care only for their own emoluments and ease; they saw the poor oppressed; and they felt especially upon their own heads, the force of their evil power. For these reasons, they concluded that learning and want of piety must be inseparable; and for the minister to demand a support as his salary must be, they imagined, the result both of learning and impiety. Hence they have, in fact, to a lamentable extent, always neglected both to educate their ministry and to give them a competent support. But, as a counterpart to such a re-action, the freedom of their policy in introducing the ministry to their office, has furnished them, it is true, with an unlearned ministry, and, like their great predecessors, mostly from the lower walks of life; but, as a consequence, a ministry moved only by feelings of piety, and ardor for the salvation of their fellow-men—a ministry which have looked to heaven rather than to men, both for their support and for the result of their labors—a ministry, which, without learning to recommend them, and with only the Bible, beaming its promises and its blessings upon their path, and their own efforts to support them, have overcome all obstacles—and a ministry faithful to their Master rather than to men, and which is, beyond all controversy, restoring the policy of the Bible to the church. But the return of the denomination to their true policy, is sufficiently manifest in the present enterprises in which they are engaged.

The Baptists have ever held that the Bible is the rule of faith and practice for Christians; and that it is so complete and perfect in this respect, as to exclude all farther legislation, and to reject all tradition and precedent; and that, for this purpose, it has been given entirely by divine inspiration. Jealous for the truth, they have ever held it as a maxim not to be overlooked, that the conscious admission of any error in the creed or the practice of a church is to open thus far the flood-gates that protect her

against a deluge which is pressing for admittance; and as the proper fastenings are thus slipped, there is danger that the gates will be fully opened. The apparently unimportant innovations of the few first ages, which since have introduced so universal and overwhelming a deluge of corruption, are thought to be a sufficient caution, even if the deep impression of exact obedience to divine directions were less strongly felt than it is. For these reasons, they have held that the full import of the Bible is to be preserved, in whatever language of men it may be published. It is a boon which belongs to mankind. No class or distinction of men have a right to monopolize it, or to arrogate it to themselves to determine the field of its distribution and sufferance, to mark what portions of its holy truth may be dangerous or inconvenient, or to prescribe the nature and the limits of its interpretations. To withhold it, even from the most illiterate, on the ground of his being unable to comprehend it, they regarded as the part not of Christians, but of the Man of Sin; and that an attempt to vary or conceal its meaning in any particular, is a fearful sacrilege. It is to be confessed, however, that in taking this stand, the denomination have cut off themselves too much from the rest of the Christian world, as recent transactions in respect to Bible translations have too plainly indicated. It cannot, however, be so much the attachment of this denomination to the Bible, which we lament; as that it is held, as these circumstances have shown, subject to so many selfish interests by others; and that, for the miserable farce of a tradition, the word of truth must be silenced. It will not be expected that there can be unanimity, till the Bible needs no coloring or shading to suit us.

The Baptists have ever held, that the Saviour instituted two ordinances, and only two; and that he left them to be observed by the church. These are baptism and the Lord's supper. They believe that the design of these rites is of such a nature, that they can admit of no substitutes or alterations. To change them is to destroy them; to attempt a substitution is to practice our own devices, and not the commandment of God. They regard the Lord's supper as an ordinance which belongs to the organized church; and to administer it to those who have not visibly attached themselves to Christ by submitting

to the rite of baptism, is to remove it entirely from the intention of the Saviour; and hence, to remove it from the command of God, and to give it only the weight of a tradition, or of a human device. Its design is to show forth the Lord's death, till he come; but as those who partake of it are supposed to be united to Christ, it also expresses the fact of Christian fellowship. They believe that baptism is the immersion in water of believers, in the likeness of the death and resurrection of Christ. In this they find themselves fully sustained by the Scriptures, and by the practice of the apostolic church. They also are happy to find themselves sustained by the uniform practice of the whole church for several of the first ages—in its being immersion, by the whole church till about the fifteenth or sixteenth century; in its being the immersion of believers only, by the practice of a respectable portion of the Christian world down to the present time. In reference to its being immersion, they have also the uniform practice of the Greek church in all ages; and to all these supports, they are able to add the uniform testimony of the learned, and particularly the more candid of every name. From the supreme conviction they have of the direction and distinctness of the Scriptures, they reject from their church fellowship all those, though they may be acknowledged Christians, who have not been baptized, or immersed in the name of the Trinity on profession of their faith in Christ.

It will be seen, on reflection, that the disagreement between this denomination and the apostolic church, according to the uniform acknowledgment of interpreters and the most candid ecclesiastical historians, can be but slight. If the apostolic churches were all independent bodies and were none of them subject to the jurisdiction of any other,—so are these. If the assembled people did every thing which is proper for those in whom is vested the supreme power of the community,—so do these. If the elders, the bishops of the apostolic churches, were wholly equal in their authority,—so are these. And if the bishops of that time were chosen or nominated by the people, only by their own consent,—the same may be said of these. If the primitive churches held the rights of conscience, as inviolably the property of every individual man,—so do the churches of this denomination. If the first church

regarded the Bible and the word of inspiration, in distinction from the traditions of the elders and the commandments of men, as the only divine authority,—so do these. If the apostolic churches knew of no rites in the church of Christ, but baptism and the Lord's supper,—neither do these. And if the baptism of that church was the immersion of believers only,—so tenacious are the Baptists on this point, that they are indebted to it for their very name; and are thus distinguished from all the rest of the Christian world.

And there is another thing besides this agreement, which will present itself in a pleasing view to all lovers of the "evangelical Christianity of the apostles." We shall not take it upon ourselves to interfere with the language of the great historian, whose narrative of the Reformation and whose masterly dissection of the schemes of Puseyism must forever do honor to the name of Christianity. Nor shall we attempt to point out, in how many glaring particulars the Reformers themselves fell short, in their single leap, of the full Christianity of the apostles. But we shall allow ourselves to be gratified with a fact in the history of the church,—dark and deformed though it may be in every other respect—we shall allow ourselves to be gratified with the fact, that there ever have been a few people who have never bowed the knee to Baal—a few, who have ever stood firm and full on the doctrine of the apostles, and of Christ—who have no Pope, but God—no prelates, but such as are first to serve and the last to lord it over them—none great among them, but he that is least and servant of all; and who have no master but one, that is Christ. That such a people can be found through all the different periods of the church, is a pleasing fact; and it is more so, when we believe in connection with it, that the same hand which has thus saved them will make them triumph.

It is not the disorganizer, nor the leveller, who looks on with the deepest interest upon the contest between Episcopacy and Papacy, and hopes for a mutual destruction between the two. It is the true Christian, who hopes that the two false powers which have grown up out of the corruptions of Christianity, but which nevertheless each claim it as their own—it is the true Christian, who hopes that the fierce conflict between these two powers—

the one, the legitimate offspring of the other—will show to the world the deformity and corruption of both. Episcopacy should crush its son, still more unnatural and deformed than itself; and the Christian world should return to the period which preceded the birth of either, and to the true liberty of the sons of God. It is a thing worthy of explanation, that while the church of England, at least a part of it, is willing to call herself the daughter of Rome, Papacy is, in fact, the very offspring of that form of church organization on which the Church of England is constructed, and both have sprung up in a regular declivity of corruption from the primitive church.

If the Baptist churches occupy such a place as this, which we have described as being fully secure upon the entire Bible, they may look on with the expectation that every commotion is to confirm them in the position they have taken. They are at liberty to survey the trial which is taking place, with no other emotions than those of most sincere hope for the entire success of truth. They place themselves upon this rock, and look around to see who is to accompany them. They look to the Protestant world, to Pædobaptists. But they themselves stand alone. They are told that the various sects have abandoned the innovations and corruptions of the Romish church, and rebounded back to the Christianity of the apostles; but instead of this, it is found that they have only thrown off the grosser absurdities of Papacy, while they retain, in their organizations, without the least mitigation, those very elements which were the sources of all that abominable growth which they affect to abhor. They have cut down the Upas, but its roots, unharmed, still flourish; and it is a question whether they are or are not again to spring up, and to overshadow the world with a broader and a darker growth than before.

ARTICLE II.

MEMOIR OF JEREMIAH EVARTS.

BY THE EDITOR.

MEMOIR OF THE LIFE OF JEREMIAH EVARTS, Esq., Late Corresponding Secretary of the American Board of Commissioners for Foreign Missions. By E. C. TRACY. Boston. Crocker & Brewster. 1845. 448 pp. 8vo.

FEW books are more entertaining than the biographies of eminent persons. When those persons have been largely occupied in public affairs, the memoir of their lives is the more entertaining and instructive, because it comprises in itself historical reminiscences of permanent and extensive interest. We see both the acts and the actor. We are permitted to look behind the veil, and to discover the springs of events. The results wrought out by master-minds and the master-minds themselves pass in review before us. We trace those master-minds from the beginning; and in them we trace back the stupendous results to the influences which moulded those minds from the cradle, and prepared them for the beneficent activity of ripened manhood. We see the forest in the acorn, the fertilizing river in the rain-drops. The "seeds of things" grow up before us into a great tree, whose branches spread abroad, and whose leaves are for the healing of the nations. We may add, few persons rightfully claim the distinction of a biographical record; and only those, whose characters mingle with the history of their times, either in the department of church or state, illustrating and adorning it; or who have some eminent excellences, distinguishing them from their fellows and honoring the race; or who have been placed by Providence in circumstances suited to call forth noble actions, to illustrate great principles, or to stimulate, encourage, or restrain those who may come after them. We protest against those fulsome eulogies, whose only end seems to be to magnify common virtues, to give dignity to common circumstances,

and to elevate common persons to the rank of heroes. Equally do we condemn that class of newspaper obituaries, which need nothing but a substitution of names, to make them suitable for the commemoration of any one of a thousand or ten thousand excellent persons who have deceased; and which, like the printed recommendations of street beggars, might be stereotyped, and kept on hand in any quantity, ready for immediate use.

Most of our published memoirs of missionaries and of persons concerned in directing missionary work, hold a distinguished rank in biographical literature. With a few unimportant exceptions, they are works which will always be read with benefit and pleasure. Many of them are to be prized as studies of character, eminently fitted to interest, instruct and profit, as well the philosopher as the Christian. In every one, we find some new phase of being. In one is exhibited fervent piety; in another, the endurance of meek and trusting faith; in a third, heroic zeal; in a fourth, the wisdom of the serpent with the innocence of the dove; in a fifth, the force of a strong intellect; in a sixth, the persevering effort of moderate talents, sacredly consecrated to the Master's use, and eminently successful in winning souls to Christ. Brainerd cultivated his own religious character so diligently, that one is almost ready to ask, where he found time to do any thing else. Francis Xavier rushed from conquest to conquest in the name of Christ, like a spiritual Alexander, determined to sit down contented with nothing less than the dominion of the world. Dr. Carey and his coadjutors wrought on in a quiet way, at first almost unknown, till they had gained for Christianity a permanent footing in many parts of India, taught barbarous tongues to utter the word of life, and, through the instrumentality of their labors, enthroned Jehovah-Jesus in multitudes of hearts. Mrs. Judson, like a living martyr, dedicated herself to a service of Christ among the heathen, from which no hardships could repel her; no difficulties had power to discourage her, no terrors could deter her; and no suggestions of womanish delicacy and weakness could hold her back from the fulfilment of her sublime behest. What a beautiful exhibition of character we have in Henry Martyn, meek, gentle, humble, holy, his heart overflowing with tenderness, while he was ready to stand up, single-handed, as the champion

of his Master, and to engage fearlessly in a contest against the infidelity, the prejudice, and the scorn of Mohammedan zealots. When they blasphemed, he prayed; but when he died, quietly and beautifully as he had lived, the seed which he had sown germinated; and, though he "passed on," others have lived to see its fruits.

In these memoirs, much has been gained for science and learning. Strange languages have been made known to the philologist. New nations have been introduced to the geographer. The gems of novel literatures have been given to the world; and, triumphs, won for the cause of learning by those whose main vocation has been to secure triumphs for Christ, have been exhibited as among the incidental fruits of their enterprise. Besides, these memoirs have been efficient instruments in fostering the missionary spirit of the churches. They have also called the attention of not a few to the divine challenge—"Whom shall I send, and who will go for us?" and prompted them to the cordial and Christian response—"Here am I, send me."

In view of such considerations, we look with pleasure on the excellent and tasteful volume, whose title we have placed at the head of this paper. Mr. Evarts was not a missionary; but he filled, for several years, a station which brought him into connection with all the missions of one of the most extensive associations of modern times. He gave direction to the movements of Christian warriors in three quarters of the globe and in the islands of the sea. In all their operations and in all their successes, though broad oceans, in most instances, rolled between him and the fields of their labor,—he could say with truth—"quo-rum pars magna fui." For a considerable period, he took an honorable part in the cause of public benevolence, and engaged, with heart and hand, in all measures designed to secure the melioration of human wo. He lived, universally esteemed and beloved, a noble specimen of a man; and he died, as a Christian only can die, ascending with gratulations and triumphant joy, to the rest that remains for the people of God. The fragrance of his memory will long live in the scenes which he will no more revisit; and the wisdom of his counsels has laid the foundation for noble results, whose developments will go on, advancing from glory to glory, till time shall be no more.

JEREMIAH EVARTS was born at Sunderland, Vt., Feb. 3, 1781. With a feeble constitution of body, he gave early promise of intellectual vigor. Reading was his favorite amusement before he was three years of age; but the circumstances of a pioneer-farmer's family were unfavorable to the gratification of this taste. When the youthful scholar had "read the sense out of a book," it was not easy to supply its place by a new one. But, as a wise man, the father of young Evarts observed the disposition of his son. He saw also the incapacity of his feeble frame to sustain the hardships of agricultural pursuits. But he was moved less by this unfitness, than by his intellectual promise, to seek for him the means of literary culture, and to open before him paths of usefulness more congenial with his inclinations than the hard labor of tilling the ground. In an incredibly short space of time, he completed the preparatory studies under private tuition, and at the age of seventeen years, in September, 1798, he became a member of Yale College. While here, he distinguished himself by "his sagacity, his manly, industrious habits, his generous regard of his companions, his wisdom, and scholarship."

"He wasted no hours in aimless reading, and passed over no subject carelessly. On whatever subject he took up, his investigations and reflections were continued till his views were fully settled and ready for use. He did not read a book without knowing distinctly what there was in it that he approved and what that he condemned, and being able to assign definite reasons. His habits were methodical, and his memory, both in regard to principles and facts, remarkably retentive."

"Mr. Evarts was naturally inclined to be accurate and particular about every thing. Whenever he examined a subject, he wished to know all about it, and to understand it just as it was. Whatever he undertook to do, he endeavored to do it well. . . His perceptions were quick, and he grasped a subject with great readiness, but without parade; and having grasped it, he never relinquished his hold. He possessed also much acuteness of mind. It was a hard matter indeed to impose upon him by false appearances. . . It is difficult to say in what department he particularly excelled. His mind was of such a structure, that it made little difference to what branch of study his attention was directed. He seemed to consider all the parts of the course of study pursued in college, as wisely prescribed by the proper authority, and well adapted to the improvement of the mind; and that he was not at liberty to form predilections in favor of one or more branches to the neglect of others, and then to rely on his distaste for the latter as an apology for his defects, and a quietus to his conscience."

It is not easy to conceive of a more beautiful picture of the youth of a scholar than this. It is light, without any admixture of shade. And it requires no prophetic skill, to foresee that such habits of mind would lead to a life of distinguished ability and usefulness. We look on the picture with admiration, because it forms such a contrast to that which must be drawn to suit many a student of later times. It is the bane of the age, that young persons, totally unfit for the task, assume the right to judge what studies will be beneficial to them, and what useless; and that, often, they reject the best, and choose the worst. The laborious is made to give place to the more agreeable; and that which would give nerve, and muscle, and strength, is repudiated for the light, and showy, and ornamental. Elegant accomplishments are set before substantial discipline; and profound scholarship is sacrificed on the altar of imagination and at the shrine of fashion. One of the sad proofs of this is seen in the fact that some of the colleges, a few years since, felt themselves driven to establish parallel courses of study, from each of which something pertaining to the most efficient means of a thorough education, was necessarily excluded.

It was in the middle of his last year in college, that Mr. E. became hopefully pious. Previously to that time he had maintained a character of transparent integrity, sincerity and virtue. Religion had also been with him a subject of frequent and serious thought. The means of grace and the providences of God were made, from time to time, the instruments of calling his attention more effectually to the claims of God and immortality; till, in the spring of the year 1802, he was led to give himself unreservedly to the service of his Creator, and took upon him the badge of an open profession. An interesting revival of religion in the college occurred at about this time, in which he labored with great zeal, efficiency and discretion. In respect to the change which took place in him, a contemporary has written—

“Although no striking change appeared in his conduct, the evidence of a great revolution in the entire man appeared in the marked elevation of his whole mind—his views, feelings and aims now having come under a holy influence; his virtues were ennobled and animated by the aspirations of holy love; his soul acted under a new sense

of the excellence of purity, and struggled with fresh vigor to acquire it—alive to the degradation of mankind under the pressure of sin, and alive to the purpose to vindicate the claims of divine truth.”

This extract dimly foretokens the nature of the part which he was afterwards to take in the work of evangelizing the world. In connection with the manner in which he engaged in efforts to promote the spiritual welfare of his fellow-students, we see that he was already beginning to be prepared, through grace, to be a vessel, “meet for the Master’s use.” And we cannot forbear here to observe, how often with an aching heart pious parents send forth their young sons to meet the temptations of college-life; many have fallen; and, without the safe-guard of religion, they tremble to think that the child of their fervent prayers may be drawn into the lures of the adversary, and bring down their gray hairs with sorrow to the grave. True it is, that college-life has its temptations; but so has every sphere of life, in which young men are withdrawn from parental control. The same God watches over the interests of the young in one situation where duty calls them to be, as in another. There is the same power in prayer. Many good influences are connected with at least a portion of their studies. And many who entered college as the highway of sin, have there been made trophies of God’s victorious grace. The scene of temptation has proved the life of their souls; and the place which had been perhaps dreaded, as if it were the synagogue of Satan, has become to them the gate of heaven. So it was in the present case. More than two hundred were, within a short period, hopefully brought into the fold of Christ.

After leaving college, Mr. E. spent some months at home, pursuing classical studies, and reading, chiefly, books on experimental religion. In the spring of the following year, he acceded to an invitation to teach in his native State. For some time he was in doubt to what profession his life should be devoted. The work of the ministry was in harmony with his taste. He saw its importance; he was alive to its responsibilities. But he found obstacles to his personal engagement in it; with health by no means firm, and a frail constitution, he shrunk from its wearing toils. He was sensible that, in

the existing state of the bar at that period, a single Christian lawyer, who should present an example of uprightness, integrity and sincere religion, might do far more good in his sphere, than the same person could do as a minister of the gospel. These and other weighty considerations determined his course. He went to New Haven, Ct., in April, 1804, and entered himself as a student at law with Judge Chauncy. Before he took this step, he examined, in a letter to a friend, the objections to his engaging in the study of the law. An unreasonable opinion then existed among some persons—which is not yet wholly done away—that the practice of law is not a fitting employment for a Christian man. His argument on the point, we take the liberty to present to our readers :

“ Those who are opposed to my studying law, stand on ground altogether untenable, in my opinion. The arguments which they use would operate to exclude every man from that profession. If it is not right for a good man to study law, it certainly cannot be right for any man, as all men ought undoubtedly to be good, and as a wicked man is by no means justifiable in doing any thing which a good man ought not to do. The law, then, must be given up as a cage of unclean birds, or collection of harpies polluting every thing by their impure touch. But do the persons who come to this conclusion, call to mind that almost all our laws come into existence by means of lawyers, and that this will probably always be the case, the world remaining as it is ; and, moreover, that all who decide upon laws are and ought to be lawyers ; that is, they ought to have faithfully and diligently studied the laws upon which they decide ; and this includes all that I mean by the word lawyer. So true is this, that I never heard of a great judge who was not a lawyer ; and I believe it to be impossible, in the nature of things, that there should be one, unless he were directly inspired. For my part, I do not know of any judge of any important court in the United States, who has not been a practising attorney. Then, my opponents must say that all our judges who are to decide in cases of life and death, in cases of oppression, cruelty and extortion, in cases of religious liberty (whenever persecution shall exist) ; that all who are to legislate in matters of intricacy and importance ; and that all who are to wield the executive power of an extensive and numerous people, ought to be taken from this cage of unclean birds, this banditti from whom every good man ought to keep himself at a safe distance. I can hardly conceive of a greater inconsistency. The Bible abundantly establishes the propriety of having legislators, judges and officers to carry the laws into execution. And you know it is a maxim of common sense, as well as of law, that when any thing is declared to be lawful, all other things which are necessary to the existence of that thing are declared to be lawful also. Thus when God sanctions the appointment of judges, he must sanction every thing which is neces-

sary to the proper qualification of these judges. The Old Testament is full of examples and precepts tending to show how good magistrates are made instrumental of building up and extending the church, and evil ones of destroying and wasting it.

“ But, perhaps, some one will say, that in the present situation of this guilty world, it is best for Christians to stand aloof from the concerns of it altogether, and to leave them to the direction of Satan and his satellites. But is this so? If all the restraints which the civil law imposes were taken off throughout New England, what would be the situation of Christianity three years hence? With respect to engaging in any business, it has ever been my opinion, at least ever since my thoughts have been in any considerable degree occupied by religion, that the welfare of immortal souls ought to be the ultimate object of every Christian’s labors; and, consequently, that every Christian ought to make it the business not only of his life, but of every day, and every hour, to be employed in such a manner as he shall judge most conducive to the accomplishment of this glorious design. This obligation does not lie upon a minister, or upon a person qualified to be a minister, exclusively, but it is binding upon every humble laborer, upon every mother of a family,—in short, upon every Christian, and upon every man. I should not have mentioned this, but it is a common notion among mankind, that it belongs to ministers to take care of the souls of men, and that other persons have no concern in the business. However, I have no hesitation in declaring, that I can see no usefulness nor amiableness, in conduct which does not tend, either immediately or remotely, to the everlasting happiness of men.

“ But I do believe that many laymen are as useful in the Christian cause as many faithful ministers, or as they themselves would have been, had they been ministers. For aught that I can see, a Washington by his wisdom may have saved a nation from domestic wars, which would have brought in their course every crime that can deform the human character, and filled the land with blasphemy and murder. So that, supposing him to have acted upon motives of obedience to God, I see not why he may not be ranked among the wise, between whom and those who have turned many to righteousness, there seems to be a very close connection. Indeed, I see not why he may not as really have been instrumental in saving souls, though not so immediately, as an Edwards, or a Dwight. Why may not a Kennicott, supposing him never to have preached, have subserved the cause of religion as much as a Doddridge, a Fuller, or a Porteus? Why may not a Sir William Jones have been as really and as effectually a co-worker with Christ, as any minister of the gospel in Christendom? A sea-captain is a character which promises as little of piety as almost any in the world; yet, from what I have heard of Captain Wilson, I am ready to conclude that he has been as serviceable to the missions sent to the heathen from England, as any clergyman in Great Britain. In short, I cannot see that it savors less of humility, of attachment to the Christian cause, or of love to the souls of men, to talk of walking in the steps of Moses, of Joshua, of David, or of Daniel, who were rulers; or of Abraham, of Isaac, of Jacob, or of Job, who were rich herdmen and agriculturalists, diffusing peace and gladness all around them, than to think of imitating Samuel, or Isaiah, or Paul, in propagating

the knowledge of divine truth. Or, to take men who are not at such an inconceivable distance from us in point of piety, is it not as much a mark of zeal for the truth to think of following a Treadwell, or an Ellsworth, or almost any of the ancient rulers of New England, as to imitate that very venerable body of ministers which our favored country has produced? If, then, the profession of law be not, in itself, unlawful, it remains to be determined by circumstances, whether it is lawful for any given individual or not; for doubtless, neither that, nor the ministry, nor any other profession, is lawful for every man."

These are, undoubtedly, sound views. There is nothing in the honest practice of the legal profession, that should prevent the Christian from engaging in it. A lawyer is never under obligation to contravene the dictates of truth and righteousness. It is no part of his duty to "make the worse appear the better reason." A question often has two sides; a crime against society may have mitigating circumstances. Where there is much against a person accused, there may be some things in his favor. And it is no sin, most certainly, for a pious man to exhibit what may lawfully be said on the other side of a question in debate. It is no sin to show the mitigating circumstances of a crime, which may alleviate its guilt. However strong the evidence may be against a person accused, it is no sin to point out what things are, nevertheless, in his favor. And further than this, no man has a right to go. Further than this, a Christian man, under the influence of his religion, would not go. But so far any man may proceed without compromising his character for integrity, truth or piety.

Having completed his legal studies, Mr. Evarts opened an office in New Haven in July, 1806, and continued in the practice of the law till 1810. In discharging the duties of his profession, he was characterized by the most unwavering conscientiousness and candor. He was shocked by the want of honest uprightness and sincerity which he discovered in many, who had solemnly sworn to sustain the laws and advocate the impartial administration of justice. His own course formed a striking contrast to that which prevailed around him. And hence, though he was a man of acute discernment, sterling integrity, sound judgment, and upright intentions, he was, though an able, never a popular lawyer. It was well that he was not. Such a man, at such a juncture, could not well be so. Besides, God had other employment for him; and

had he been successful as a lawyer, it might have been difficult to induce him to engage in a more direct service of the church. In 1810, he left New Haven and his profession, and removed to Massachusetts to take charge of the *Panoplist*. The labors connected with this office were congenial with his taste; they also yielded him the prospect of a competent support. The *Panoplist* was commenced in 1805, and Mr. Evarts had been, from the first, a contributor to its pages. He retained the place of editor eleven years; and, during this period, he called public attention to most of the prominent topics of benevolence and reform; warned the Christian world against the insidious entrance of a lax theology, which was then threatening to remove the foundations of evangelical religion; advocated a higher state of piety in the churches; and, in various ways, sought to render his publication an instrument of promoting religious and economical improvement and the glory of God.

It was a most interesting period in which Mr. E. entered into public life. The closing years of the last century and the beginning of the present, form a distinguished era in the history of the world. The note of preparation sounded long and loud. The hosts of the Lord were mustering to the contest against sin, and the Christian battle-cry—"to arms, to arms"—began to be heard. It was uttered from both hemispheres, and echoed from heathen provinces and the islands of the sea. Within that period, the most important missionary societies were formed, and the early successes of missionary labors began to be achieved. Mr. E. was familiar with the progress of events. From his childhood, he had zealously watched the advancing empire of evangelical truth; and, in the beginning of his career as a Christian, he was rejoiced by the triumphs of the Prince of Peace. That was, moreover, a period marked in history by strange political events. In the youth of Mr. E., the French revolution occurred; and during the season of his early public life, it was working its disastrous influences in both hemispheres. Infidelity, with baleful energy, went forth from France, unsettling the minds of men, opening the way for the free access of every sin, trampling on the rights of the human spirit and the claims of God, encouraging transgressors with the hope of impunity, and

threatening to blot out the cheering hopes of the gospel. It was necessary not only to rejoice in the successes of evangelical religion, but to put society on its guard against the insidious influences of a covert infidelity. There was, therefore, an office for the press as well as for the pulpit. Both were called upon to speak out, in tones too clear to be misunderstood. Those who were not met by the one might not be out of the reach of the other. And the power of both, exerted in the most wise and efficient manner, was not likely to overbalance, in human hands, the agency of evil which was widely set in operation, "to pluck up, to pull down, and to destroy." It required these, and higher energy too, to kill the shooting seeds of error, to extinguish the flames of unbridled lust, to dissipate the midnight that was gathering over human hopes, to pierce the veil which philosophy, in its pride, was drawing between life and immortality. The scepticism of France came to rob man of his birthright, the hope of everlasting life; and God's hand in the pulpit and the press, God's light from the pulpit and the press, in the inspired scriptures and in men's own minds was called for, imperiously called for, to turn back the tide of sin, and to restore life to the world. The influence of the free-thinking spirit which was on the other side of the waters, was felt in America as well as in Europe. It was perhaps, this, which unsettled in many minds, the foundations of their faith; which led sober men to call in question the received truths of evangelical religion; to spurn what they regarded as mysticism; and to demand that the revelations of the gospel should all be on a level with finite reason. French infidelity was at first comparatively inefficient, because it found not among us a congenial soil. Afterwards, diluted by passing through the mitigated orthodoxy of other countries, and delaying a little, till through sin and prosperity the minds of men were more ripe for its reception, it came out, just at this period, in the illusive shape in which a master-mind was needed to grapple with and expose it. And in his publication, Mr. Evarts seriously engaged in this important office. Under the influences which prevailed during the period of his editorship, truth and error were separated, the one from the other. The clergy found themselves under the necessity of declaring themselves on the side of the truth,

as it had been anciently understood and held, or on the side of a new and lax theology, which had extensively usurped its place in the Congregational churches. And if this separation withdrew the latter from beneficial associations, it also increased the efficiency of the former in every plan for doing good. Harmony of views is essential to energy of action.

Mr. Evarts used his magazine as the medium of expressing his opinions, generally well matured, on all the prominent topics which relate to the improvement of the condition of mankind. On many points, his views were in advance of his age. He had looked further into the core of difficult topics than most men. His discerning eye had revealed to him what it required the developments of years to make plain to others. And every thing which he wrote tended to the single point of promoting the welfare of the human race, the more unreserved consecration of Christians to God, and the advancement of the kingdom of Christ in the world.

It was soon after his undertaking the care of the Pano-
list, that the work of missions to the heathen began to invite the attention of the American churches. Mr. Evarts was prepared to meet the emergency produced by the broaching of this project. So familiar to his mind was this department of benevolent effort, as it had been carried on by European societies, so fully was it in harmony with the doctrine of entire consecration to God, which he seriously believed, and, on every proper occasion, earnestly advocated, and so completely did it meet his views of the duty of Christians, that none were found more ready than he, to enter at once upon the work. In 1811, he was elected Treasurer of the American Board, and in 1812, a member of the Prudential Committee. In the discharge of his office as Treasurer, he not only performed the duties of his place with exemplary fidelity and exactness, but he also engaged in efforts of the most efficient character for awakening the community to the importance of the work of missions, and to their obligation with heart and hand to enter into it. There was a period when the project of missions to the heathen through the agency of American Christians, was passing through "the day of small things." This was that period,—compared with the present state of evangelical efforts, how insignificant

does it appear! But how interesting is it to observe the series of feeble beginnings, when we remember that they have resulted in the extensive operations, in which at least six denominations of Christians are now concerned. The young men who were fasting and praying behind a hay-stack on the banks of the Housatonic, there "prayed into existence," it has been strikingly said, "the enterprise of American missions." On the road between Andover and Bradford, on the twenty-sixth of June, 1810, Dr. Worcester and Dr. Spring, in the course of conversation in the chaise in which they travelled together, matured the outline of the plan which afterwards became the Constitution of the American Board. In February, 1812, Judson and his associates crept into the cabin of the Caravan, at Salem, and committed themselves to the stormy deep, embarking on an enterprise at which many Christians shook their heads in doubt, and on which the men of the world looked with profoundest scorn. Little did either deem to what these feeble beginnings would grow, or what a benign influence these pioneers of the great cause were about to work in the midst of the degradation and cruelties of heathenism. Two vessels, one of which had sailed from Philadelphia and the other from Salem, were pursuing their solitary way, in the spring of 1812, across the trackless waters of the Atlantic. The secret communications of God's Holy Spirit were visiting one of the tenants of each of them, though the rolling billows were between them, and neither could know what was transpiring on board the other. In both, by a simultaneous influence, God was opening the eyes of these first missionary brethren to the proper method of one of the ordinances of the New Testament,—to "the faith once delivered to the saints,"—and thus, away upon the deep, he was setting in train events which were to be the means of engaging the whole Baptist denomination in this work of faith and labor of love. In a literal sense, God's "way" was "in the sea."

Our limits will not permit us to follow Mr. Evarts minutely into all the labors which he undertook for the missionary cause. It is sufficient to say that his life was wholly devoted to it. Day and night, at home and abroad, in health and in sickness, it was his unceasing aim to concert such measures as bade fair to be most

beneficial to its interests. When he was compelled to leave his home at the north, for the sake of avoiding its chilling frosts and its bleak winds, he commonly bent his steps to some of the missionary settlements among the aborigines; where his advice aided, his presence cheered, his prayers and hopes encouraged those who had few comforts or hopes, in respect to the Indian tribes, but in the promises of God. Or, when nothing in the circumstances of the missions required his presence, he visited persons high in political station, whose influence might be employed for the promotion of the welfare of the heathen tribes, and whose interest might secure for the missionaries and their converts and scholars such privileges and immunities as would be of permanent value to them. In this respect, he followed the steps of the first Corresponding Secretary of the Board, who, during a visit, in feeble health, to the station at Brainerd, died June 7, A. D. 1821,—as a Christian minister engaged in such services might wish to die,—in the midst of those who were directly or indirectly the fruit of his labors.

After the death of Dr. Worcester, Mr. Evarts was appointed to fill the double office of Treasurer and Corresponding Secretary. The care of the *Missionary Herald*, the publication of the Board, also devolved upon him. His various engagements must have required no ordinary diligence. The *Memoir* remarks, at this place:—

“His private papers of this period indicate surprising industry and the most conscientious employment of time. The year 1822 was commenced with a minute journal of business transacted from day to day, in which the entries were made regularly till the failure of his health. ‘Unless I mistake,’ he remarks, in the first entry for the year 1823, ‘it is useful as a prompter to activity and diligence, to note down occasionally the manner in which time is employed. I propose to commence the year in this manner. May the year now commencing be eminently devoted to God.’ The entries that follow are not a mere journal of what was done. They show also the time—the hours and parts of hours, devoted to various employments through the day. It was soon interrupted by a recurrence of ill health. A subsequent journal, kept for a short time, shows still more minutely how every moment in the twenty-four hours was employed. It was obviously not his object, when commencing these minute records, to continue them for a long time. He thought it useful, occasionally, in order to assure himself that his minutes did not run to waste, and to strengthen his habits of activity and diligence: and these ends were attained by the

watchfulness necessary for such a record for a few weeks at a time. As mere records, they would cost more than they were worth. He used them as a means of discipline."

In 1822, Mr. E. was relieved of the duties of Treasurer of the Board by the appointment of another individual to fill that place. Thenceforth, his life was spent in the routine of his office, varied by few incidents. What he wrote was on topics connected with missions. His plans all had reference to their prosperity. His principal journeys were undertaken to promote their efficiency and success. He had abilities qualifying him for stations of political influence and honor; but he consecrated them only to the welfare of the heathen. He had a taste for literary pursuits, and a capacity to win for himself a shining reputation as a writer; but he wrote little except missionary reports and correspondence. His whole mind was given to the evangelization of the world, till the very close of his life. The plans by which he sought to promote the work of missions,—so early was his connection with the cause,—are substantially those on which they are still conducted. By the aid of his judicious counsel were laid the foundations of a system which has now, for more than a whole generation, been diffusing far and wide its life-giving influences. The cause of missions at large, and the perishing heathen experience the benefits of his wisdom. It was on a plan matured by him, that the foreign operations of the American Tract Society were commenced,—a plan, which "for substance, still guides these operations." He was not, however, "a man of one idea." He was able to turn his mind to other departments besides his own, and to feel interested in every good cause. Of this, the Memoir gives sufficient testimony.

He was cheered by many signal successes. He also experienced the usual discouragements. In some of his journeys for the collection of funds and the extension of an interest in the cause of missions, he was pained to find among the people but a feeble response to his own ardent feelings. Multitudes had never examined the subject as he had examined it. It is not surprising that they could not feel as he felt. Besides, the Christian world has awaked but slowly to a conviction of its obligation to the heathen.

The truth that we are stewards for God, and that the silver and gold are the Lord's, is one which, it would seem, that Christian men are very slow to comprehend. They understand fully the relations and duties of principal and agent among men; they might not easily lay themselves liable to the charge of unfaithfulness or dishonesty in discharging them; but when these things are applied to their own relations to their Master in heaven, how many do not feel the force of the same reasoning; how many draw back from the fulfilment of necessary obligations, hiding their possessions as if God had no right to demand any thing more than a pittance from them for the advancement of his kingdom among men. One instance, we quote from the Memoir. It was in the autumn of the year 1826, when a special effort was made to enlist the Presbyterian churches of the city of New York in aid of the Board.

"On one occasion, returning from a meeting in one of the most wealthy churches, he wrote to his associates in Boston:—'Those who were present appeared gratified; and if I had not thought of the numerous disheartening things which I have witnessed elsewhere, I should have been altogether pleased with the appearance of the people, and should have been full of sanguine hopes as to the result. As it was, I could not help hoping. No objection was made—all were interested and pleased—none were disgusted or offended—all were ready to subscribe—and how much do you think they did subscribe? I was told by one who summed up the different papers, that *eighty-nine* dollars were entered; and I observed that the sums varied from ten dollars to fifty cents. I presume that every one felt fully satisfied that he had done his duty. I know not what to say, and therefore say nothing.'"

This was but a single instance. There has since been every where an increasing Christian liberality. Those who once gave their tens have multiplied them by hundreds; the hundreds, in many cases, have become thousands. Such an instance, however, is interesting, as furnishing a means of comparison between the present and the past—a comparison of the most gratifying character. With the same ability, there is more liberality. Christian feeling has overcome the natural selfishness of many. A sense of obligation has touched the hearts both of the rich and the poor. The former have given of their abundance; and the latter have cast in their mites into the treasury of the Lord. Under the influence of this change,

the churches at home have enjoyed great prosperity. They have extended abroad on the right hand and the left. They have enjoyed revivals of religion; they have increased and multiplied. Those who have given, have often found the blessing of God attending the works of their hands, so that, with their benevolence, their means have increased also.

The Annual Report of the Board for 1830, was the last that Mr. E. wrote. The portion of it which is quoted in the Memoir is of a most eloquent and thrilling character. Notwithstanding the length of the extract, we shall not scruple to transfer it to our pages, as a rich feast for the Christian reader, and a worthy memorial of so excellent a man.

“Christians have, for twenty or thirty years past, distinctly avowed the determination to labor for *the conversion of the world*. They have professed a full belief that the time is rapidly approaching, when all men will be brought under the influence of the gospel; when nominally Christian nations will be so reformed and purified, that vice, and infidelity, and superstition, and crime, and a merely secular profession of religion, will have disappeared, and been ultimately banished by the power of divine truth, operating kindly, but irresistibly, through the medium of correct public opinion, pervading a truly virtuous and pious community. In accordance with this belief, the friends of Christ have put into operation certain principles and causes, which are evidently adapted to change the condition of mankind; and the effects of these causes are already becoming manifest to the world. The principles of the Bible have certainly been gaining influence among men for the last twenty-five years; and the enemies of the Bible can easily see that, if this rising influence should steadily increase, all opposition to it must be at last overwhelmed and utterly destroyed. Hence it is, that they are so ready to combine their exertions, and conspire together as one compact and consolidated body, for the purpose of limiting the progress of genuine Christianity. Wicked men are very willing to praise religion in the abstract, and often to decry superstition; but when the influence of religion comes so near them as to threaten their peace and self-complacency, unless they change their course of life, and abstain from things heretofore deemed reputable and proper,—against such an influence their hearts rise with a feeling of most determined resistance. In this way is it accounted for by the most intelligent and observing Christians of Europe and America, that opposition to the gospel should have recently assumed so malignant an aspect. Every form of idolatry, however cruel, disgusting, and abominable, and however accompanied by the grossest immoralities,—every mode of superstition, however debased, and prostituted to become the minister of sin,—will find apologists in Christian communities. Even the horrid inquisition, with its annual *auto da fe*, and its host of victims, would appear quite tolerable to not a few among us, if compared with such a state of feeling in the community, as should call forth a general expression of concern

and compassion for any man who was not upright, conscientious, irreproachable, temperate in all things, serious, prayerful, obviously preparing for heaven, and *looking unto Jesus as the Author and Finisher of his faith.*

“ If these views of the present state of things are correct, it is obvious that, as the power of religion shall increase, the opposition will likewise increase at least in an equal proportion ; unless God should see fit to restrain the violence which is so naturally called into existence. That religion is steadily to increase henceforward, there is much reason to hope ; perhaps we ought to say, there is abundant reason to believe : that it will ultimately prevail, we are not to doubt for a moment.

“ While acting in behalf of a large portion of the Christian community in the United States, it will not be deemed improper to direct our thoughts to the future destinies of our country. Such an investigation, if properly conducted, cannot be a useless employment ; especially as the success, or the want of success, of this institution, and of similar associations for benevolent purposes, will materially affect the future condition, not only of America, but of all mankind. Our exertions may naturally be expected to receive some impulse from a consideration of the vast consequences to flow from them.

“ If an authoritative sanction were necessary to justify our looking forward, and estimating the value of present effort by the results hereafter to be seen, we have many such sanctions in the Bible. The great lawgiver of the ancient dispensation urged the people of Israel, by many most affecting considerations, to bear in mind the influence of their own conduct upon the condition of their posterity. Almost every prophet sounds the trumpet of alarm and raises its most terrific notes, when calling attention to the fact, that the present conduct of the people was to fix the destiny of generations to come ; and our Saviour himself reprehends the dulness of those who witnessed his ministrations, and yet were not able to discern the signs of the times.

“ It is not presumption, then, it is not vain curiosity, for us to look forward and form some opinion of the probable condition of the people of America, and of the bearing which our own example and influence will have upon the future state of our beloved country.

“ Looking at the present condition of mankind with the light of history alone, there are three suppositions which may be made, not without some plausibility, in regard to the character of the people of North America, who shall speak the English language when the whole continent shall be full of inhabitants. The first of these suppositions is, that the proportion then existing between morality and vice, truth and error, honesty and crime, religion and impiety, will be the same, or nearly the same, as at present ;—the second, that infidelity and wickedness will prevail, while the friends of God are reduced to a very small number and driven into obscurity ; and the third, that religion will pervade the land, in the length of it and the breadth of it, till opposition shall have ceased, and the whole vast community shall wear the aspect and exemplify the reality of a nation, or rather a cluster of nations, consecrated to God, the grateful recipients of his bounty, and the honored instruments of conveying his beneficence to other nations, rising to an equal state of glory and happiness.

"The first of these suppositions is the least plausible of the three; but still it is the one which most naturally strikes the mind, and it therefore deserves particular consideration. What then will be the condition of this country in future times, if the proportion between religion and irreligion, the church and the world, should remain as it now is!

"We are to remember that the population of the United States has quadrupled within the last fifty years; and if the restraints of religious principle continue to operate with their present degree of force, there is no improbability in supposing that our population will increase with nearly the same rapidity as at present, till the continent is replenished with people. How short a period is fifty years, to the man who looks back upon it! Most of the members of this Board were born before the commencement of it; and those who were not, are familiar with the details of its history, as if they were occurrences of yesterday. But, in fifty years to come, (at the close of which period some of our children now in school will sustain a portion of the most responsible offices in the religious and the political world,) our population will have swollen to fifty millions; and, in fifty years more, to two hundred millions.

"It has been computed, after a careful estimate of the capabilities of America, that, with the present degree of knowledge, and without any reliance upon future discoveries in agriculture and the arts, this whole continent will sustain at least two thousand millions of inhabitants in circumstances of comfort. Let it be supposed, then, that, after a hundred years from this time, the population shall be doubled in thirty years instead of twenty-five. At this rate, the descendants of the present inhabitants of the United States, in one hundred and seventy years from this day, will amount to one thousand millions. If we keep in view the fundamental position, that religious restraints are not to be diminished, this conclusion is in no degree improbable. But the calculation founded on this position will certainly be safe, if the descendants of the present inhabitants of British America be thrown into the scale, and if it be considered that the emigration from Europe to America is constantly and rapidly increasing, and is likely to increase still more rapidly. For obvious reasons, the inhabitants of Spanish America will not increase so fast as the people of the United States. It may be assumed, then, that if the power of religious principle be not weakened among us and our descendants, there will be on this continent, in the year 1880, (when the young children now around our tables and in our schools will not have ceased to take an active part in human affairs,) fifty millions of human beings, speaking the English language; and, in fifty years more, (when some of our grand children will be spectators, if they shall have ceased to be actors,) there will be two hundred millions; and, in seventy years more, one thousand millions. The condition of this amazing mass of human beings must, according to the established laws of the divine government, be more or less affected by the principles and conduct of the present generation. If, according to the supposition, the relative power of religion be not diminished, the diminution will be prevented, with the favor of Heaven, by the strenuous efforts of the friends of God.

"Of the twelve millions and a half, who now compose our popula-

tion, about five millions are men and women ; the rest are children, or persons in early youth. Of the adults, enlightened charity can hardly go further than to suppose, that one million will include all who are truly pious, and all who live habitually under a sense of personal responsibility to God for their conduct. The remaining four millions, though not under the direct influence of religious considerations, are, to a great extent, restrained by fears respecting the world to come, and by the example, exhortations, and prayers of the religious part of the community. The general influence of their lives, however, is unfavorable to religion ; and vast multitudes are vicious and abandoned, diffusing a moral pestilence all around them, perpetrating enormous crimes, eluding human law, or suffering its penalties.

“ These four millions, who may be comprehended under the general denomination of people of the world, have six millions of children and youth under their direct control, and exposed to their constant example ; and the other million of adults, who are habitually influenced by religious considerations, and who, to avoid circumlocution, may be denominated the church, have under their direct control, and subject to the influence of their constant example, a million and a half of children and youth. It is to be observed, that though the restraining influence of the church upon the world is in a high degree salutary, so far as the preservation of order in a free country is concerned, and so far as the tone of general morality is regarded ; yet it is at present such as by no means to satisfy the desires of a benevolent mind. The church itself is burdened with many unsound and unprofitable members. There is much jealousy, suspicion, error, bigotry, and much defective morality too, within its pale. Compared with what ought to be seen, there is little zeal, devotedness, self-denial, and spiritual vigor.

“ If the proportion between religion and irreligion is to remain the same, the god of this world will number among his followers, in the United States, fifty years hence, no fewer than sixteen millions of adults, having under their direction twenty-four millions of children and youth ; while the church, the divided, weak, inefficient church, comprising all who act under a constant sense of religious responsibility, though many of these belong to no regularly organized body of disciples, and many others exhibit no very consistent example,—the church, thus rent and disfigured, will contain but one fourth as many adults, and a proportionate number of children and youth under its direction.

“ Where one theatre, with its purlieus of vice and infamy, now allures to destruction, four of these noxious seminaries will educate their hundreds and their thousands for a life of profligacy and a hopeless end. Where one jail now raises its horrid and cheerless front, four will vex the eyes of the political economist, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of peaceable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonors the press, four of these pestiferous agents will pervade the com-

munity; and all sorts of mischievous influence will be increased in the same proportion.

"Is this a prospect at which a good man can look with composure? The appeal is made to Christians,—to men who believe that the gospel is the great remedy for human sufferings,—and that, where the gospel is rejected, all is lost.

"Looking forward only fifty years further, (when some of our grand-children will hardly be men of grey hairs,) and we must multiply every theatre and every jail by sixteen; and, in seventy years from that time, every receptacle of evil which now annoys us, must be multiplied by eighty. In one hundred and seventy years from the present day, (a period forty years shorter than that which has elapsed since the landing at Plymouth,) the people of the world, in distinction from the church, then inhabiting America, and speaking the English language, will amount to three hundred and twenty millions of men and women, and four hundred and eighty millions of children and youth, while the church will contain but one fourth of that number. It is true, that, on this supposition, there will be numerically a large multitude arranged on the side of the church, a goodly proportion of whom may be charitably considered as on their way to heaven. But who can bear the thought, that, in such a vast congregated mass of immortals, four out of five should be not only destitute of religion, but living in such a manner as to obstruct its progress, and limit its influence!

"We have proceeded thus far upon the principle, that the relative power of religion is to remain the same as at present. This, however, though a plausible supposition, is far from being probable. There is no example of the kind, in the history of the church. There have been, indeed, many alternations of success and defeat; but no instance of religion and irreligion advancing side by side, in regular proportions, for a period so long as one hundred and seventy years.

"If Christians in the United States have not strength enough to advance, they will not have strength enough to hold their own; and they must expect to be overwhelmed by floods of ungodliness. The church will then be driven into a corner, so that the world will suppose a final victory has been achieved. There will probably be some forms of religion remaining, gradually losing even the miserable efficacy of forms, and falling down to the level of the lowest superstition. But the general aspect will be that of a community living without God in the world.

"Pride, ambition, luxury, sensuality, profaneness, blasphemy, frightfully intermingled with poverty, crime, debasement, guilt, and shame, will lash with scorpions the enslaved and abject population. Even from this land of the pilgrims will arise the cry of millions, suffering under the torments which their own guilty passions will have brought upon them.

"It is obvious that, if religious restraints be withdrawn, the number of inhabitants will not increase so fast as according to the preceding calculation. Still the history of the world has shown that it requires long continued, as well as almost universal profligacy, to arrest the increase of population altogether. With the great advantages of soil and climate which this country enjoys, it may be expected, judging from

God's government of the world hitherto, that our population will advance with rapidity, even though it should be checked by licentiousness. We may estimate that, in such circumstances, our numbers will be forty-five, instead of fifty millions, at the end of fifty years; an hundred and fifty, instead of two hundred millions in fifty years more; and five hundred, instead of one thousand millions, in one hundred and seventy years from the present time. The wickedness of the people, left almost without restraint from counteracting example, would increase at such a fearful rate, that, by the period last mentioned, it would greatly have retarded the progress of population; and much beyond that period, any increase of numbers would be slow and doubtful.

"Here then, we have five hundred millions of human beings, all living, (with exceptions too small to be taken into the account,) according to the maxim, *Let us eat and drink, for to-morrow we die.*

"What would be the number of theatres and other receptacles of vice to amuse and gratify such a population? What the number of jails and penitentiaries, of police officers and armed guards, to coerce and restrain so vast a multitude, who would have no restraining principle in their own bosoms? Atheists may talk about liberty; but we know, that there can never be a truly free government, without an intelligent and conscientious subjection to law; and where there is no sense of accountability to God, there can be no respect for the order of society, or the rights of men.

"Populous heathen nations, and nominally Christian nations that have sunk nearly to the level of heathenism, are indeed without any restraining influence of true religion; and they are able, by means of racks, dungeons, and armies, of spies, guards, and officers, to preserve some kind of public order. The people are prepared for this, having been transformed into beasts of burden, by the long influence of superstition, and the domination of privileged orders. But, if the people of America speaking the English language should lose nearly all the religious restraint which now exerts so salutary an influence in our land, they will be a very different sort of men from the Chinese, or the inhabitants of Turkey, or Spain. All determined to gratify themselves, and none willing to submit to others; all having arms in their hands, and refusing to surrender them,—wickedness and violence will reign with tremendous and indomitable energy.

"The Sabbath will have ceased to shed its benign and holy radiance upon the land; for when the number of religious persons shall have dwindled to a very small fraction of the community, it will be impossible to preserve the Sabbath, except as a day of thoughtless festivity and noisy mirth,—and preëminently a day of sin. Then God will hide his face from an erring and self-destroying people; and dense and angry clouds, the precursors of his vengeance, will gather from every quarter of the horizon. One cry of violence and blasphemy will ascend like the cry of Sodom, from all the dwellers between the two oceans, and between the gulf of Mexico and the northern sea. No extraordinary instruments of divine wrath need be furnished. The remorseless cravings of unsatisfied desire, the aggressions and resistance, the insults and revenge, the cruelty and perfidy, the fraud and malice, pervading all ranks and classes of men, will supply more than a sufficient number of public executioners.

“Who, that has not a heart of adamant, can, without shuddering, regard such a day as probable? Who, that really expects such a day, but must wish to leave no posterity of his own, to mingle in the horrid strife—to become either tyrants or slaves, oppressors or victims;—all victims, indeed, to their own follies and crimes?”

“Yet this is the very state of things which multitudes among us are laboring to produce. They do not see the whole effect of what they would gladly accomplish; but they most heartily desire that the time should arrive, when the Sabbath shall be universally regarded as an exploded superstition, and when there shall be no concentrated public opinion to pass censure even upon the most odious vices.

“Not only is such a state of things desired and aimed at by multitudes, but it is precisely such an issue as the unresisted depravity of man will speedily terminate in. It is altogether a practical matter; and will be the sad history of this country, unless the good, and the public spirited, and the pious of the present and succeeding generations, acting under the great Captain of salvation, avert so awful a calamity.

“The remaining supposition is, that the relative power of religion will increase, till, before the expiration of the longest period here mentioned, opposition shall gradually have died away; and all the happy millions of this continent shall live together as brethren, adoring their Creator and Redeemer, and lending a cheerful influence to every good design. Then will be a day of glory, such as the world has never yet witnessed. As the sun rises on a Sabbath morning, and travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm and evening anthem will commence with the multitude on the Atlantic coast, be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific. Throughout this wide expanse, not a dissonant voice will be heard. If, unhappily, there should be here and there an individual whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be with men. Then will it be seen and known to the universe, what the religion of the Bible can do, even on this side of the grave, for a penitent, restored, and rejoicing world. But while contemplating such a display of glory and happiness on earth, we are not to forget that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

“Is it asked, What has this subject to do with the meeting of a foreign missionary society? Much, in various respects. It is perfectly clear to the mind of a contemplative Christian, that efforts made in this country to send the gospel to distant heathen, are as sure to bring permanent and spiritual blessings to ourselves, as any evangelical efforts that can be made. And, if missions to the heathen were to receive no future support from America, what would this prove, but that Christian benevolence was at so low an ebb among us; that there was so little of primitive zeal or apostolic enterprise to be found; that

nothing great, and noble, and effectual, in the way of charitable effort, could ever hereafter be expected from this people? If our domestic missionary societies are to be sustained, they must be sustained by Christian benevolence: but, wherever this divine principle exists, it will seek access to the heathen; and where access is once gained, it will not be relinquished. In a thousand ways, the beneficial influence of sending the gospel abroad, is felt in our religious prosperity at home. If, through the apathy of Christians in regard to the condition of the heathen, it should be necessary first to curtail and then to withdraw our foreign operations, sad would be that hour, and of most disastrous influence upon all our domestic institutions.

“Be it known, then, and felt by us all, that there is no way in which we can so powerfully aid the cause of God in our own land, as by doubling and quadrupling our sacrifices for the salvation of distant pagans.

“These considerations are not to be set aside as a theoretical discussion. We, and our associates and friends throughout the country, are to have an agency in fixing the destiny of the generations to come; and in fixing their destiny by what we shall do, or neglect to do, in this very matter of sending the gospel to the heathen. Christians in the United States have a character to sustain, or to lose. They are to receive the approbation of posterity for perseverance in well-doing; or to be sentenced to public reprobation as betrayers of high trusts. They are to be rewarded as benefactors of their race, or to share the doom of the servant who hid his lord's money in a napkin. There is no avoiding this responsibility. They cannot hide themselves in dishonorable graves, in such a manner as to escape reproach, if they now raise the craven cry of surrender, instead of anticipating the shout of victory and triumph.

“When John Carver and his associates landed at Plymouth, and afterwards John Winthrop and his associates arrived at Charlestown, they might have doubted, on some accounts, whether their names would be known to posterity. They labored, however, for the good of mankind, and laid foundations with a distinct and special and declared regard to the benefit of future times. Their posterity remember them with inexpressible gratitude; and their names will receive new tributes of admiration with every succeeding age.

“The moral enterprises of the present day are novel,—if not in their character and principle, yet in their combination and effect. They will be thoroughly examined hereafter, and the hundreds of millions of Americans will, in the next century, declare the result. We may now imagine these millions convened, as in some vast amphitheatre, and directing their anxious and concentrated gaze upon us. Happy will it be for our country and the world, if they can then exclaim, ‘These were the men of the nineteenth century, who came to the help of the Lord against the mighty;—these friends and patrons of missionary and Bible institutions;—these supporters of a press truly free, which, by its salutary issues, emancipated the nations from the thralldom of sin;—these defenders of the Sabbath and all its holy influences;—these are the men who counted the cost of denying themselves and cheerfully made the sacrifice of throwing all their powers and resources into an effort for the world's deliverance. God smiled upon their persevering

and united labors, acknowledged them as his friends and servants, and we now hail them as benefactors of our happy millions, and of thousands of millions yet unborn.'

"In words like these may we imagine that our humble instrumentality will be commemorated, if we are faithful to our engagements. But should we become weary of our work and relinquish it; should its difficulty dishearten us, and the confused shouts of the enemy terrify us; should we say, that these Anakims are too tall for us to encounter, and their fortifications are too strong for us to assail; and we must leave to better men and after times the glory of such high achievements:—should we fold our hands and say, that another age of darkness must intervene before the dawn of the millennial day shall rise;—that we have been beguiled by a meteor, which we took to be the morning star ascending on high; and that we must remit our efforts, and make up our minds that our children and our children's children, for centuries to come, are to grind in the vast prison-house which is preparing for their reception:—if these are to be our conclusions, and these the depths to which our high hopes have fallen, let no man write our epitaph. The sooner we are forgotten, the better. If it were possible, let every recorded trace of the religious exertions of the present day be blotted out, so that the knowledge of our disastrous failure may not discourage the enterprise of some future age. But it will not be possible; for the enemy will preserve our sanguine predictions and the memory of our gigantic plans, to grace his triumph, and as a standing exhibition of a design which joined all that was splendid and glorious in anticipation to all that was feeble and abortive in execution. In such a melancholy termination of our efforts, some indignant prophet of the Lord, in that retirement to which the prevailing wickedness shall have consigned him, will utter his complaint against us. 'These are the men,' he will say, 'to whose energy and fidelity God committed the condition of their posterity. The charge fell from their feeble hands. They began to build, but were not able to finish, because they were not willing to labor. They put their hands to the plough, but looked back, and were not fit for the kingdom of heaven.'

"If we would avoid this catastrophe, more deplorable than words can describe, we must feel deeply and constantly, that without Christ we can do nothing; and that from him must proceed,

'Our high endeavor, and our glad success,
Our strength to suffer, and our will to serve.'

"To him must we look habitually, as the Hope of Israel, as the Redeemer of his chosen people, as King of kings and Lord of lords.

"Knowing his power and willingness to save, we must distrust ourselves only; and, in such a temper, we must apply to him to call forth more zeal and devotedness, and to place more consecrated talent in requisition.

"The professed friends of Christ,—those who are charitably regarded as his real friends, must, as a body, show more zeal and self-denial in his cause, or it cannot advance: that is, it cannot advance according to any known method of the divine administration.

"This is a very solemn concern. It is a painful truth, but thou-

sands of facts prove it to be a truth unquestionable, that the mass of those who are regarded as the real friends of Christ, are in no degree awake to the responsibility of their situation. They have but a very indistinct apprehension of what they are able to do—of what they ought to do—of what the world is losing by their neglect; and the very imperfect decisions of their minds are but slowly and partially executed by the performances of their hands.

“This is the more to be lamented, as we are now at the very harvest time of the world. The individual who annually gives his few dollars or his few cents, puts tracts and Bibles into the hands of distant heathens immediately; or places heathen children in a missionary school; or aids in training up native preachers to itinerate and proclaim the gospel among their countrymen.

“As to consecrated talent, never was there such a call to bring it into exercise; never such a reward as it now has to offer to a benevolent heart. The man whose labors contribute in any material degree, to raise up, and purify, and ennoble the future millions of America, will do more for himself, as aiming to exert a salutary influence, (even if his name should never be known to his grateful fellow men,) than has ever yet been done for the most successful aspirant, by all that the world calls fame.

“The preacher, who sends abroad a sermon full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels to successive ages;—the sacred bard, who composes a hymn that shall be stereotyped a century hence, on the other side of the Rocky Mountains, and printed on the same page with Cowper’s ‘O for a closer walk with God,’ or the ‘*Martyrs Glorified*,’ of Watts;—the writer, who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the Saint’s Rest, in the library of every family, when our country shall have become thoroughly and consistently Christian;—the editor of a periodical, or the agent of any of our religious charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action: the man who shall do any one of these things, or any thing of a similar character, will exert an efficient influence over more minds than have ever yet heard the name of Homer or Cicero; and will cheer more hearts, during a single generation, than have ever yet responded to the calls of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virtue, to heaven and to God, is to reach an exalted rank among those whom their Saviour will honor as the instruments of his divine beneficence.”

In the following winter, he was compelled to embark for Cuba, on account of his health. But finding himself rapidly failing, he made early arrangements to return again to the north. He came as far as Charleston, S. C., where on the tenth of May, 1831, he died in a most triumphant and glorious manner, fully exemplifying, in his

departure, the value of a life of walking with God. The following description of the closing period of his life is presented, not to gratify a morbid curiosity, but to exemplify the value of religion in a dying hour, and for the sake of raising another monument to the honor of divine grace.

“As Mr. Evarts walked with God during his life, so when he found himself near the grave, and already entering the valley of death, he was assured that his Lord and Saviour was with him still. There was nothing in the prospect dark or alarming. He viewed the scene around him and watched the approaches of death with entire calmness and self-control. On Friday, the 6th of May, four days before his departure, a number of ministers, at his request, met him in his chamber, when, though exceedingly weak and prostrate, he addressed them, and remarked that he knew his case to be extremely critical—that he found it pleasant to be in the hands of God, who would do all things well—and that he had no painful solicitude as to the results of his sickness, but thought it his duty to use every means for the preservation of life. He then requested an interest in their special and united prayers:—1st, That if consistent with God's will, he might recover; 2ndly, That he might have a sweet sense of pardoned sin, and unshaken confidence in the Saviour; 3dly, That if God should spare his life, he might be *wholly* and *entirely* the Lord's, consecrated to his service; and 4thly, That, if it should please God to remove him by this sickness, he might be able to glorify him on a bed of languishing and pain, and that his precious cause might be promoted by his death. He then expressed a firm and abiding hope in the Lord Jesus, and seemed like a little child sweetly reclining on the arms of its faithful protector. By this effort he was so much exhausted that, at his request, the persons present retired to another apartment for special prayer.

“During Saturday, there was no material change in his symptoms. Still, however, he was more feeble, and his pains returned with violence. On Saturday evening he remarked: ‘To-morrow is the rest of the holy Sabbath. I may be in eternity before it arrives. My mind is so weak that I cannot pursue a train of thought; but I bless God, it is tranquil. Not my will, but thine, O God, be done!’ To one who remarked—We hardly know how to spare you from the missionary cause, he said, ‘Don't mention it, don't mention it; the Lord knows best.’ After taking a little food, he said: ‘I shall require but little more nourishment in this world. My work is almost done—Jesus reigns—blessed be he. I wish to lie as a penitent sinner at the foot of the cross.’ About nine o'clock he breathed out a short but comprehensive prayer, in interrupted and broken petitions, making at its close a full and entire surrender of body and soul into the Redeemer's hands; and said: ‘O dear Saviour, if this be the last night I have to pray on earth, let my unworthy prayer be exchanged for praise in thy kingdom above. Amen, amen.’ Speaking of his family, he said: ‘I pity them; but God is a faithful God, he will take care of them—he will take care of them—that is enough.’ On being asked if he had any

particular message to send them, he said : ' Give them my love—my dying love—the Lord reigns.'

" On Sabbath morning his appearance was greatly changed, and during the day he was gradually sinking, yet able to converse. To a young professor of religion who was in attendance, he said : ' You have professed religion while young ; so did I. I rejoice in it. All I have to say to you is, endeavor to aim at high attainments. The present age demands great things of Christians. Be not satisfied with being half a Christian. Be entirely consecrated to his service. There are some things that I could do, if Providence wills that I should get better ; but I have no will of my own. I can rejoice that I am in the hands of the Lord. My mind is perfectly clear.' To several young Christians he said :—' I feel a great interest in young Christians. I want to exhort you to *help* each other. Live near to God. Be bold in his service. It is the only thing worth being bold in. Do not be afraid. The Lord be with you.' In the evening, he again mentioned his family with much emotion, but added, ' I am willing to go. I have committed them all to God. He has been good to them.'

" On the morning of the 10th, when told, in answer to his inquiry, that death seemed to be near, he said :—' The will of the Lord be done. Attend now to what I say, as to the words of a dying man.' Then naming the several members of his family and other relatives, he added :—' To all my relations and friends, grace, mercy, and peace in the Lord Jesus Christ, by whom alone they and I can hope to be saved. And I wish in these dying words to recognize the great Redeemer as the Saviour from sin and hell ; able and willing to save all that come unto God by him. To him I commend my spirit, as to an all sufficient Saviour. He is the great champion and conqueror of death and hell. And I recognize the great Spirit of God as the renovator of God's elect ; and herein, if I gather strength, I wish to recognize and acknowledge the church of God, containing all who have truly dedicated themselves to him in a true and everlasting covenant. And here permit me, a poor unworthy worm of the dust, to give thanks to many of the children of God, from whom I have received confidence, kindness, and favor, as a disciple of the Lord Jesus Christ. And one more duty ; if in any respect I have offended the children of God, I ask their forgiveness. If I have grieved them by impatience, or any other way, I ask their forgiveness.'

" A few hours after, when his thoughts were evidently fixed on the Saviour and the heavenly world, he was asked,—Have you any thing to say to the missionaries—any message ? He said : ' Oh yes, oh yes ; but I am afraid I shall make distinctions—don't let me make distinctions.' No, was the reply—*all* the missionaries. Does the missionary cause appear more precious and important than ever ? After a considerable pause, and with much expression of countenance and emphasis of manner, he said : ' You have called me back to the world !'

" During the day, he had seasons of pain and very laborious breathing. About nine o'clock in the evening, expecting that his time was come, he requested to be laid in a position suitable for the occasion.

But in about a quarter of an hour he had a return of violent pain, and when nearly exhausted he said, 'Dear Jesus.' It was added :

'While on his breast I lean my head,
And breathe my life out sweetly there.'

Immediately he burst forth with expressions of rapture which cannot be described :—'Praise him, praise him, praise him in a way which you know not of.' It was said, you will soon see Jesus as he is, and you will then know how to praise him. 'Wonderful, wonderful, wonderful glory. We cannot understand—we cannot comprehend—wonderful glory—I will praise him, I will praise him.—Who are in the room? Call all in—call all—let a great many come—I wish to give directions—wonderful—glory—Jesus reigns.' All the members of the family were called ; but before they could be assembled, he sank down exhausted, and scarcely spoke again. He continued to breathe, free from any paroxysm of pain, until a quarter before eleven o'clock, when he fell asleep in Jesus."

We embrace the present occasion to make a few remarks on the topic which this Memoir has introduced to our notice. We have seen with what untiring diligence Mr. Evarts devoted himself to the cause of missions. He engaged in the enterprise in its early stages,—in "the day of small things." He felt the pressure of its discouragements. He was sustained by faith in the promises of God. He saw, in the dim future, the gospel covering "the whole earth, as the waters cover the sea." And he indulged not the shadow of a doubt, that this result would ultimately come to pass. Yet the developments which he had witnessed of the providence of God were comparatively slow. The last fifteen years have produced changes in respect to the prospects of the conversion of the world, which his foresight could not detect. He saw only the early dawn and the first beams of day ; since his departure, the sun has pursued his steady course towards the meridian. And, if to him there was cause for hope, to us there is cause for strong confidence and expectation, and for grateful joy.

To those who pray for the conversion of the world, it is interesting to contemplate, occasionally, the reasons they have to hope for its accomplishment. Is it a consummation which will be brought to pass? Is the course of events tending towards it? Have we evidence that it is drawing near? If such questions can be answered in

the affirmative, we shall be encouraged to pray the more earnestly and to give the more liberally. We shall look upon our various endeavors as "bread cast upon the waters, which we shall find again after many days."

Our confidence in the conversion of the heathen rests on the promise of God. God has said that it shall take place. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Is. 2: 2-4. "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Is. 66: 23. "All shall know me, from the least to the greatest." Heb. 8: 11. What God has promised will, without doubt, come to pass. His simple word is a sufficient guaranty that it will. But he has confirmed it, also, by an oath. The promise and the oath of God cannot fail. The course of events tends towards the fulfilment of the promise. Heaven and earth look on, as deeply interested spectators. The veracity of God and his glory demand that the heathen should be converted, therefore, because God has promised it.

The conversion of the world is a matter of prophecy, as well as of promise. From the beginning of God's communications to mankind, this has formed one of the most glowing themes of prophetic revelation. The patriarch Jacob, on his dying bed, looked down the long vista of ages, till Shiloh should come. David tuned his lyre to celebrate a King greater than Solomon, whose dominion shall last "as long as the sun and the moon endure." Isaiah, with his lips touched by a coal from the heavenly altar, foretold in seraphic strains the conquests of Immanuel. Daniel saw, in solemn splendor, "one like the

Son of Man," coming "with the clouds of heaven," to whom was given "dominion and glory and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." His vision was definite, full, and clear. Its grasp embraced the whole earth. "And," he says, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The prophet Micah reflected the brilliant picture of Isaiah; he echoed the melody of his prophetic music; he sung the chorus of the song, and closed it by his joyful Amen. He, also, foresaw the mountain of the Lord's house established in the top of the mountains, and exalted above the hills, and people flowing unto it. After a long interval, Christ appeared, and often foretold the triumphs of his cross. And last of all, a celestial radiance streamed forth over the waste of the *Ægean*, and lighted up the rock of Patmos, where the apocalyptic prophet was confined, when the messengers of God came down to spread before him the vision of the period, in which the kingdoms of this world should be the kingdom of our Lord and Saviour, Jesus Christ. The promises, in this respect, are prophecies; and the prophecies, promises. Other prophecies of the word of God have been fulfilled in their season; at the appointed time, we may infer from analogy, these will be fulfilled also. "God is not a man that he should lie, nor the son of man that he should repent. Hath he said, and will he not do it? Hath he spoken, and will he not make it good?"

The Scriptures teach that it is the purpose of God to subdue the hearts of men, ultimately, to the spiritual sway of Jesus Christ. Promise and prophecy are no more than the expressions of his purpose. We understand the purpose of God in respect to future events, only through such expressions of it. Because God is unchangeable, whatsoever he has promised to do, that he will do. Because he is almighty, nothing can effectually resist the execution of his will. The attempt has, often enough, been made, to stay the progress of his empire. But the arm of man has found itself too weak for so

unequal a contest. The weapons of the sinner and the skeptic have been turned against themselves. The projects for the dissemination of infidelity, God has diverted from their object, and made use of them as the means of the extension and establishment of the Christian religion. The scheme by which Pope Leo hoped to refill the exhausted treasury of the church, that he might still bind men in the iron fetters of Antichrist, proved the moving cause of the great Reformation. When men resist the purposes of God, "he that sitteth in the heavens shall laugh; the Lord shall have them in derision."

We infer the ultimate conversion of the heathen from the fact that prayer shall be answered. No doctrine is more largely taught in the New Testament, than the doctrine that God will answer prayer. And no subject of prayer finds so universal a place in the supplications of Christians, as this—that the world may be converted to God. Our Saviour, in the formula contained in the gospels, teaches us to make it one of our first petitions when we pray,—“thy kingdom come.” “Ask of me, my Son,” saith God, “and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Undoubtedly, the Son of God is not heedless of this promise. Moreover, he asks of his Father this consummation, when he pleads through his people. Their prayer is his spirit, speaking through them and in them. “And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.” “I say unto you, Ask, and it shall be given you.” The special occasions of the triumph of the gospel have been commonly connected with prayer. Prayer preceded the day of Pentecost; and the conquests of Christianity immediately commenced, which, within a few hundred years, were carried over the whole habitable earth. In the course of the last century, President Edwards composed a treatise which was designed to promote the agreement of the people of God in prayer for the conversion of the world. Not long afterwards, the Baptist brethren in England instituted the Monthly Concert of Prayer for the same object. And, in a short time, the missionary societies were founded and the work begun, which is still advancing, under the title of the enterprise of modern

missions. Every occasion set apart for the purpose of prayer, and every sincere petition offered before God for the heathen, taken in connection with the promises of the New Testament in respect to the efficacy of prayer, is an argument full of encouragement, bidding us to cherish with confidence the hope of the conversion of the world. "Before they call," saith God, "I will answer, and while they are yet speaking, I will hear."

In point of time, also, this consummation is, undeniably, approaching. If it is to come at all, which we cannot doubt, then every day brings it one day nearer. Every event of public interest and importance leaves one event of magnitude less to transpire, before this shall be achieved. Every kingdom overturned, every point of progress in national policy, every rise or ruin of a monarch, marks the rapidity with which the time is approaching, when "the kingdoms of this world shall be the kingdom of our Lord and Saviour, Jesus Christ;" and "he, whose right it is, shall reign." Every instance of the success of the gospel is but as another wave of the coming tide, rolling in to swell the sum of the glory of God, which "shall fill the whole earth, as the waters fill the sea." Every morning when we rise, and every evening when we lie down, we have come still nearer, nearer to the universal reign of Christ. Never did men live so near to that sublime consummation as we. How great are our encouragements to labor for its speedy achievement! How weighty are the responsibilities of so eventful an age! "I, the Lord, will hasten it in his time."

"On all the wings of time it flies,
"Each moment brings it near;
"Then welcome each declining day,
"Welcome each closing year.

"Not many years their rounds shall run,
"Nor many mornings rise,
"Ere all its glories stand revealed
"To our admiring eyes."

If the faith of any one should be staggered in respect to such a consummation, by the question, "is such a thing possible?"—he may re-assure himself by recollect-

ing that the gospel has once been actually carried over the whole known world; and that which is now proposed is only to send it forth again on a similar mission. In Col. 1: 23, Paul affirms, that it "was preached to every creature which is under heaven." Tradition avers that by the disciples of Christ, who "went every where, preaching the word," the gospel was conveyed to the most remote kingdoms and provinces. And the history of the church exhibits its renewed progress, as it was proclaimed in various countries in successive centuries during the first thousand years of the Christian era, every where making conquests to Christ, until the darkness of the middle ages closed in, and the triumphs and the efforts of religion were, for a season, finished together. That which has been done once, can be done again. The population of the earth is greater, and there are more obstacles; but there are also more facilities. If the work was once effected, when there was little commerce, few means of transit and intercommunication among men, no Christian literature, and no art of printing, when most governments were leagued against Christianity, and there were few protective influences of a political kind, how much more, under the circumstances of this generation and of successive generations after it, entering into and perfecting its improvements, may the work be effected anew. Besides, even if to human view it were impossible, is not Jehovah the God of missions? And is he not omnipotent?

It is an important fact that, at present, missionary stations exist at many of the most favorable points in the unevangelized world. The work of missions is also approved and aided by the chief commercial nations. The influence of Britain and America is on the side of Christianity; and the more widely the power of their arts and their arms is felt, the more widely will their God, the true God, be known, and the way of salvation through heathen penances give place to the way of salvation through the cross. It is to be lamented that the British power has in former years lent itself to the support of idolatry. Such a prostitution, however, is not to be charged to the nation. It is not a national act; but the act of a corporation, composed of a small number of persons. The nation, as such, would abjure the sin. But passing over such ex-

ceptions, we take courage from the fact that British and American influence, the influence of two nominally Christian realms, is drawn, like a belt, around the globe. And the more efficient religion is at the heart, the stronger will be its renovating and saving force in the remotest members. We also take courage from the commanding position of the principal centres of missionary labor. They are generally in places of note, which are often visited by strangers from surrounding towns and provinces; they are in the commercial or trading dépôts of important countries, from which an influence is constantly diffused abroad to distant points. They are established in the different quarters of the globe, and on the most important islands. If all the missionary force were gathered up within a narrow compass, strong light might, indeed, go forth from such a focus, which would draw to itself universal attention. But the end of missions would not be attained. The design of the gospel, as revealed in our Saviour's commission to his disciples, would never be effected. The true policy of missions is to erect a line of spiritual light-houses along the coast of this world's darkness, gradually increasing their frequency until ray meets ray, shining from each to each, and until, by their commingling brilliancy, the whole earth is illumined like an outer-court of heaven. Any one who will trace upon a map the existing missionary stations, will find that this theory is beginning to be realized. We may commence with Britain, which has enjoyed for centuries the light of inspiration; travelling eastward, we find the trophies of the gospel in France, Switzerland and Germany, Sweden, Norway and Denmark. Further east, Russia has a corrupted Christianity; thence, missionary effort has kindled a light in Constantinople, in several parts of Greece, and in the Mediterranean islands. To the south of this, the great continent of Africa has its scattered stations on the east, the south, and the west; the light at the east answers to the same from Madagascar opposite, where persecution has lately endeavored to extinguish it with the blood of the saints. Returning to the Mediterranean, we see a lamp burning in solitary brightness in the land where our Saviour and his apostles trod the soil, and wept over lost men. Still following our line to the east, we may go first to Armenia and Persia, thence to the mountains of

Thibet, to Hindostan, Burmah, Siam, and China, and at long intervals, our hearts will be cheered as we look upon the fruits of evangelical effort, and hear the once perishing idolater cry out to his bewildered fellows, "the cross," "the cross!" South from these vast and populous countries, we see the torch of gospel-light beaming across the waters to the islands, and from islet to islet, in every direction; from Malacca to Sumatra, from Sumatra to Borneo, from Borneo to Java, from Java to New Holland, from New Holland to New Zealand, from New Zealand to the Friendly Islands, the Society Islands, the Sandwich Islands, and thence to the Western coast of North America, to the missions among the Flathead Indians, and thence across the Rocky Mountains to the Cherokees and Choctaws of the Indian territory, and thence to the United States. Thence we may travel northeast to the stations of the Moravians among the Esquimaux in Labrador and Greenland, to civilized and Christian Iceland, and thence back to Scotland and England.

The girdle of the earth is begun; would that its centres of light were more numerous! Would that they were melted away in the day, instead of being swallowed up in the death-darkness and damps of night!

We will only add, in this place, that we are encouraged to expect the conversion of the world, when we consider that the success of evangelical labor among the heathen has been greatly disproportioned to the amount of effort. The preaching of the gospel has, in many instances, been far more efficacious than, from the analogies of Christendom, we should expect it to be. The labors of many individual missionaries have been blessed far more, apparently, than the corresponding labors of ministers of the gospel at home. An examination of statistics, we are very confident, would confirm these statements. Though there are painful exceptions, in which the eyes of men have seemed to be blinded, and their hearts hardened, we sincerely believe that in a large number of cases, the amount of success enjoyed has been more than should have been legitimately expected from the amount of labor bestowed. This is as the hand of God, ministering to us the cup of encouragement, lest we should faint and despond. And even when the case seems to be otherwise, we are sure that latent successes are treasured up in the

preparatory work that has been done. The seed is buried; but it will not be lost. Future years will see it springing forth in rich luxuriance, sending abroad its branches by the rivers, and trailing its ripe clusters along the hills, giving shade to the weary, and refreshing cordials to those that are ready to perish. And they who have sown it in tears shall reap in gladness, when they receive their Master's plaudit—"Well done, good and faithful servant; enter thou into the joy of thy Lord."

We could willingly linger upon this theme. It opens around us visions of the latter days, which it is refreshing to the eye and the heart to rest upon. The considerations which have been suggested seem almost to annihilate the weary distance which must elapse between prophecy and fulfilment, and to set us on the verge of the Messiah's universal kingdom. We already see the nations coming from afar, "their silver and their gold with them," and thronging to the Saviour, "as clouds, and as doves to their windows." We hear the voice of "harpers, harping with their harps," as "the ransomed of the Lord" return to Zion, with "songs and everlasting joy upon their heads." We listen for the voices in heaven,—“The kingdoms of this world are become the kingdom of Christ, and he shall reign forever and ever.” We look abroad upon a world redeemed, renewed; upon a church, purified, glorified, saved; reflecting from every part the lineaments of its glorified Head. We perceive the results of prayers, labors, self-denials for Christ's sake, watchings, fastings and tears. We rejoice in what we have given, and done, and said in behalf of this sublimest of causes. We witness the prayer fulfilled—

“Come, Lord, and, added to thy many crowns,
“Receive yet one,—the crown of all the earth,—
“Thou who alone art worthy”—

and we are satisfied. God has fulfilled our desire, and our eyes behold it. Who, in view of these things, can refuse to join in the lay of the Christian poet—

“Time has nearly reached its sum;
“All things, with thy Bride, say—Come.
“Jesus, whom all worlds adore,
“Come and reign for evermore.”

It is due to the work, named at the head of this article, to say that it forms a beautiful octavo volume, with fine paper, and an attractive page. The editor has used to very good advantage the materials within his reach, and given a fair portrait of a most worthy man. The volume is distinguished by little that is very exciting; but it bears upon every page the marks of strong intellect, a spirit of acute discernment, and of Christian zeal and effort springing from convictions of duty and of right.

ARTICLE III.

THE HARMONY OF EDUCATION AND RELIGION.

To those whose position enables them to judge rightly, it seems surprising that the intellectual and moral nature of man, and consequently the education which belongs to each, should have been oftentimes forced to so wide and unnatural a separation. We believe that intellectual and moral improvement are and ought to be inseparably one. In educating the intellect, we should labor yet more to improve and benefit the heart. Many good men have indulged prejudices against the education of the intellect, because of its liability to abuse. It has oftentimes been abused. Undoubtedly, a vicious person who is well versed in the philosophy of mind, acquires a very dangerous power. Knowledge gives power, which is injurious or beneficent, according to the manner in which it is used. Physical strength is dangerous, if guided only by brute impulse; but infinitely more so, under the direction of a perverted mind. And he whose moral nature is so depraved that he has cast off fear, and adopted the motto attributed by Milton to the great spiritual foe of man,—“Better to reign in hell, than serve in heaven,”—may, if his sagacity and education be sufficient, become another Satan in crime; he may exert the most terrific influence in the community or the world in which he dwells.

But is the liability of any blessing to be perverted an argument against its usefulness? Who would say that

our limbs or senses are either worthless or pernicious, because they may be rendered instruments of evil? And who shall say that the legitimate tendency of intellectual education is to inflate a man with pride, or to nourish skepticism, or to abridge his usefulness? The fact is far otherwise. The man who possesses a cultivated intellect, if he be also truly religious, will be more humble, and at the same time more useful;—just as the possession of limbs and senses, developed and trained according to their nature, enables us the better to discharge the duties of life, and to fulfil the design of our Creator.

If we consult the character of those studies which usually form the course of education, we shall find them to consist chiefly in the study of God and nature, and of ourselves. In such studies there is every thing calculated to enlarge the conceptions, to inform the understanding, and to improve the heart.

“The men whom Nature’s works can charm,
With God himself hold converse; grow familiar
Day by day, with his conceptions, act upon his plan,
And form to his the relish of their souls.”

In like manner, religion and the study of nature exert a reciprocal influence upon each other.

“Acquaint thyself with God, if thou wouldst taste
His works. Admitted once to his embrace,
Thou shalt perceive that thou wast blind before;
Thine eye shall be instructed, and thine heart,
Made pure, shall relish with divine delight,
Till then unfelt, what hands divine have wrought.”

What, then, can there be incongruous, between the study of nature and the admiration of nature’s God? What inconsistency in investigating the phenomena of mind, and submitting the result, with humility, to him who made it? Or what so reasonable, as to task to the utmost our intellectual powers, and then to surrender them, weak and imperfect, to the great source and centre of all minds, their only point of rest?

Where this reciprocal cultivation is carried on, there is generally found a beautifully proportioned and well-balanced character. The greatest power is thus imparted to

the mind,—like that of Moses who “was learned in all the wisdom of the Egyptians;” or of Daniel, who “was cunning in all knowledge, skilled in the understanding of science, and had ability to stand in the king’s palace;”—or of Paul, whose strong traits of intellect and whose various attainments, sanctified by the grace and Spirit of God, gave him an eminence, even among the apostles, which will make his influence to shine with the brightest radiance to the latest time.

Let no one, then, attempt the profane task of separating the knowledge of the physical sciences, the knowledge of human nature, and the knowledge of God. They rise, indeed, in importance, one above another; but they are all wedded by the closest and most interesting ties. Look, for example, at the analogies of nature. Surveying the material universe, we find that all the works of God harmonize with each other, and that each is essential to the completeness of the whole. Throughout the planetary systems, every thing is combined and dependent. The very elements of nature are composed of properties which, if even one were missing, would be ruinous. Every separate class of objects, from the most minute to the most grand, is but a successive link in the chain of existence. The same analogy prevails in the nobler attributes of man. The laws which regulate the agency of matter are applicable to the operations of mind, and to the whole of our complex nature. If God has endowed us with a nature composed of various powers, such as memory, judgment, reflection, imagination, affections, conscience, all these may be cultivated together. For, as the beauty of the natural world consists much in that variety which is produced by objects adapted to different purposes; so does the beauty and happiness of civil society and of individual character, depend, in no small degree, upon the just proportion and general harmony which the different parts of our intellectual and moral nature bear to each other. And thus also, as beauty in painting, architecture or poetry, in natural or artificial scenery, consists much in the parts being so adjusted, as to contribute to that general effect which is the apparent object of the work, so the beauty and utility of a particular character are greatly heightened and enhanced, when all its parts are harmoniously developed, and all are discovered to be

subservient to that object for which the great author of life intended them. Moreover, there is a reciprocal influence of mind and morals, and of science and religion, in promoting the power of both. Religious sentiments are to the intellectual, what the sun is to the natural world. Take away these,—and the principle of life which warms and invigorates, purifies and cheers, is destroyed. Mind, it is true, may exist; its operations may go on; but under serious disadvantages. A man who is influenced by pious motive and sanctified affection, will labor, *ceteris paribus*, with double the success of him who is not thus influenced. The intellect of the latter is comparatively wayward and disordered. It has no motive adequate to the development of all its energy. Hence the feebleness of the atheistical philosophy. "They who do not love religion," says Mr. Burke, "hate it. The rebels to God abhor the author of their being. He never presents himself to their thoughts, but to menace and alarm them. They cannot strike the sun out of heaven; but they are able to raise a smouldering smoke, that obscures him from their eyes." And what intellect can labor advantageously under such circumstances? How can the mind of man be truly free, but by being relieved of these oppressing clouds? Night obstructs its vision, till, made pure, it sees and loves the Infinite Purity which before it hated. Then first the light of glorious day breaks on the soul. Then

"Nature, throwing wide
Her veil opaque, discloses with a smile
The author of her beauties; who, retired
Behind his own creation, works unseen
By the impure, and hears his word denied."

Religion brightens and strengthens the intellect. Men that were profoundly ignorant of almost every thing,—as soon as they know, "and know no more, their Bible true"—often evince, in a very short time, the most surprising intellectual advancement. What has brightened and expanded their minds, given them such fertility of invention, such richness of imagination, such correctness of judgment, such power of thought, and such felicity of expression, but religion? This is obvious to all; and whether, therefore, we consult the well known principles of

our nature, or our actual observation, the inference will return upon us, that whatever amends the heart improves also the intellectual powers, and that these are not capable of their perfect development and action without religion to bring them out. This is the spring of all intellectual improvement, the source of all mental energy. No one is capable of putting forth all his strength, until having his mind linked with the divine mind, he feels an intimate and filial communion with the Father of spirits; rises in noble independence of all interested and personal aims; regards himself as an accountable and immortal being, and lives not for himself and for time, but for God and eternity. The conceptions of such a mind are clothed in forms which the dimness of an earthly eye cannot see. Glowing, glorious thoughts are there, pervading the soul like sunshine. It travels into the distant, the vast, the infinite, and kindles with the love of the perfect and the pure, the true and the eternal. This principle is superior to all other intellectual incentives. The conceptions of the classic authors rose only to Jupiter and to other imaginary deities,—beings to whom were attributed human passions, infirmities and lusts. Of the future, they had no adequate conception; and consequently, whatever excellencies their writings may have had in other respects, they partook of the grovelling character of their mythology. They were neither rich nor noble, because they did not recognize the immortality of the soul. If there is an exception to this remark, it is in such men as Cicero, whose "*aliquid immensum infinitumque*" was the sole secret of the most splendid displays of his genius; and Socrates, to whose extraordinary illumination and independence on the subject of religion, we are indebted for his just and sublime philosophy. But how different is the Christian! He has before his mind the habitual contemplation of an ever-present God, possessed of the most endearing and exalted attributes; a being, whose character gives splendor to all that is fair, subordinates to itself all that is great, and enthrones itself on the riches of the universe. Besides this, he has before his mind eternity, not dimly discovered, but brought clearly to light by the gospel. Thus it is that the intellect, when disengaged from the heavy mists of sensuality, tends upward to its Parent Intellect; the power that pervades it comes from

the Supreme Power;—the communion which it holds is the communion with the infinite and Eternal One; and the light which it sheds abroad is an emanation from the throne of God. The union of education and religion promotes our happiness. Superior intellectual gifts and attainments are insufficient to procure it. It does not spring from the splendid creations of fancy, or the deep researches of science. But it is the portion of the man who, in cultivating his intellect, subjects it to the discipline of his Creator. Wayward though it be, the power that regulates it is infallible and divine. If he looks to “the Father of lights,” its darkness and doubts flee away. If he seeks for hidden treasure, for the choicest gems of literature, he finds them in the page of eternal truth. If he catches the inspiration of the Muse, his harp vibrates with tones of sweeter harmony, when he strikes it to holy themes. Every effort of his mind, when made in dependence upon the Supreme Mind, is adorned with the stamp of beauty and the glow of love.

“ Learning has borne such fruits in other days
 “ On all her branches. Piety has found friends
 “ In the friends of science ; and true prayer
 “ Has flowed from lips wet with Castalian dew.”

And the attainments of learning are auxiliaries of rational enjoyment. We know, indeed, that happiness may, and, perhaps oftener than elsewhere, does dwell with the humblest cottager,—of whom it may be said that—

“ Knowledge to his eyes its ample page,
 “ Rich with the spoils of time, did ne’er unroll.”

Yet we cannot but think that intellectual culture would render a pious cottage still more happy. We have been accustomed to associate an imaginary pleasure with the keeping of flocks and other rural occupations. Some have even contended that happiness is the offspring of ignorance, as ignorance is said to be the mother of devotion. But nothing is more fanciful. Every man’s sources of enjoyment are within himself; and, as no change of condition can essentially alter them, it is necessary only that they should be touched aright, to make them send forth their

refreshing streams over the soul. He who keeps the energies of his mind enchained, and the affections of his heart frozen, nor once lays them open to the genial influences of education, can never improve,—can never be truly happy. It is from contact with thoughts and characters elevated above the common standard, that we derive cultivation. Thus the mind is formed insensibly to dignity and virtue. But he who seeks no communion with superior intelligence, whom neither the influences of science nor religion have raised above the low level of sensuality, is a stranger to rational and substantial pleasure. In order, therefore, to be happy, we must add to our virtue knowledge; we must think and investigate. We must improve in every element of Christian character, and every practicable department of useful learning. It is the exercise of our faculties and affections that gives them a healthful tone;—and our happiness, agreeably to this law of our nature, will be in proportion to the perfection which they attain.

S. P. H.

ARTICLE IV.

ADVANTAGES OF THE BAPTIST CHURCH POLITY.

An Historical Discourse, delivered at the celebration of the Second Centennial Anniversary of the First Baptist Church in Providence. By WILLIAM HAGUE. Providence: B. Cranston & Co.

A Discourse, delivered at the One Hundredth Anniversary of the organization of the Baldwin Place Baptist Church. By BARON STOW, Pastor. Boston: Gould, Kendall & Lincoln.

A Pure Christianity the World's Only Hope. By R. W. CUSHMAN, Pastor of Bowdoin Square Church, Boston. New York: Lewis Colby.

A Discourse, delivered at the dedication of the new Church Edifice of the Baptist Church and Society in Warren, R. I., May 8, 1845. By JOSIAH P. TUSTIN, Pastor. Providence: H. H. Brown.

A Discourse, delivered at the One Hundredth Anniversary of the organization of the First Baptist Church in North Stonington, Ct. By ALBERT G. PALMER. Boston: Gould, Kendall & Lincoln.

The Position and Peculiarities of the Baptists, defined and illustrated. By SEWALL S. CUTTING. Boston: Gould, Kendall & Lincoln.

A Discourse, embracing the History of the Baptist Church of Christ in Homer, N. Y., for about thirty years from its commencement. By REV. ALFRED BENNETT. Utica: Bennett, Backus & Hawley.

WE have placed this list of recent publications on the general subject of Church Polity at the head of this article, partly for the purpose of showing that the subject is receiving a large share of the attention of observing and reflecting minds among us at the present time. In the term, Church-Polity, we include all that relates to the

existence, the functions, and the organization of a Christian Church, according to the Scriptures, together with the principles by which the relations and intercourse of churches should be regulated.

The kingdom of Christ we understand to include all who obey Christ—all the truly good, wherever found. A church is an ideal representative or model of that kingdom. The first principle in the theory of a church of Christ is, that it be made of "lively stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." None but the spiritually regenerated should be admitted. A church is a union of saints in holy covenant to maintain the worship, doctrines, ordinances, and discipline, of the New Testament. A covenant is from its nature voluntary; yet a church is by no means a mere voluntary society, in the ordinary modern acceptance of that term. As the desire to join a church is voluntary on the part of every candidate, so his reception or rejection is voluntary on the part of the church. As there can be no church in the scriptural sense, without a voluntary covenant, so it necessarily follows that the members of each church must judge and decide on the admission of members.

When a church is formed in accordance with these principles, it has the right to elect its ministry, send forth missionaries, preserve Christian discipline, expel offenders from its fellowship; in short, to perform all acts which properly belong to any ecclesiastical power or body on earth. It is independent of all earthly control, being accountable, collectively and individually, directly to Christ, the only Head of the church.

These principles are very simple, yet if universally adopted, would produce the greatest social and political revolution which the world has ever witnessed. The separation of civil from ecclesiastical affairs, would, in many countries, entirely change the form of government, and the aspects of society. The explosion of the mischievous theories of ecclesiastical catholicism, and of all the absurdities which have grown out of attempts to establish territorial churches, either universal, national, provincial, or diocesan, would effectually uproot many of the hoary errors with which priestcraft has enslaved the world. The abolition of ranks and orders of ministry,

and, above all, the overthrow of that climax of folly and wickedness, the doctrine of apostolic grace brought down through physical conductors, distilled from hands the most polluted, on heads the most empty, which surmounted hearts the most depraved, would constitute an illustrious era in the moral and spiritual history of our race. A spiritual, would be established for a worldly organization. A Church Polity drawn from the scriptures, would take the place of an arrangement of human invention.

This is not the place to exhibit the proof that the Baptist Church Polity is purely scriptural. In common with all Baptists we believe it to be so; if it is not, we would gladly unite with any honest, judicious effort, to conform it more exactly to the scriptural model. If it is scriptural in all its essential principles, it is of universal obligation. No additional argument, derived from the decisions of councils, the opinions of the Fathers, or church usages venerable by antiquity, can increase or diminish its authority. If the principles of our church order are from God, they are *therefore* the best that can be devised. We are bound to be governed by them, not simply because we perceive their superior utility compared with others, but because they are divinely revealed.

Nevertheless we are willing to submit them to the test of experience, to be judged by their fruits. If it can be shown that these principles from their nature cannot, and in actual practice do not, work well, in the hands of wise and good men, our confidence in their scriptural origin must be shaken. The opinions of men on all subjects are influenced by comparison as well as by investigation and induction; and we wish to show that our Church Polity, taught as we believe in the scriptures, does also *in practice*, commend itself to enlightened judgment.

It is no disparagement to these principles, that they have been perverted by ignorant or wicked men. The best forms of civil government have suffered the same reproach. Liberty has attractions for the bad as well as the good, for the reckless lovers of change, as well as for the wise and thoughtful. When Roger Williams proclaimed freedom to the human conscience, he attracted to

his standard those who ardently desired spiritual freedom, and those who hated all restraint. When David fled from the persecutions of Saul, some noble spirits rallied under his banner, fully resolved to share his fortunes or his fate. But another and a very different class came also. "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them." Yet this fact did not prove that the principles on which he acted were erroneous, nor shut from him the tokens of the divine favor.

Nor should it be forgotten that from the period when Christianity became a state religion, those who have held these principles have been unceasingly persecuted. They have been compelled, by unjust laws, to support religious institutions which they did not approve, in addition to their own. They have suffered the spoiling of their goods, fines, scourging, imprisonment, and death, in perhaps every country of nominal Christendom. In some of them they are still subject to the same evils. Their healthy increase has been obstructed by violence and contumely, their intelligence has been crushed, and fanaticism, which is always found among the persecuted, has been driven into their ranks.

We appeal, therefore, from partial and unfair inductions drawn from history written by our foes. By impartial history, if it can be found, we are willing that the fruits of our system should be tested. If its workings are to be compared with those of other systems of church polity, justice requires that the comparison be restricted to countries and times in which they have stood on equal ground. But where can such be found? Nowhere, unless in the United States, nor here but for a few years past. And for these few years their progress and their influence have been glorious, although they have, even here, been embarrassed and restrained by governments, and society, and institutions of learning, moulded by the influence of other systems.

The advantages of these principles may be shown, both from their nature, and their fruits. The first great purpose of religion—its doctrines, ordinances, church order, and government—is to convert, to enlighten, to sanctify, and to save men,—individual men. It is proper, there-

fore, that these principles should be tested, and their practical value ascertained, by their influence on the characters and prospects of individuals, by their general influence on society at large, and by their efficiency in promoting the kingdom of Christ and the salvation of the world.

I. The human race is divided into two classes—believers and unbelievers, regenerate and unregenerate, children of God and children of the wicked one, the heirs of heaven or of hell. The mission of Christianity is to translate sinners from the kingdom of darkness into the kingdom of God's dear Son. Any system of church polity is valuable so far as it is in harmony with this grand design, or as it is adapted to illustrate the doctrines and duties of religion, and to impress them on individual minds. There is a divine harmony established between the doctrines, the ordinances, and the social polity of the Christian religion, which is all important to its success. That this unity of moral influence is preserved in churches constituted according to the principles before advocated, may be shown,

1. Because this system, and this only, of all the forms of church government in existence, draws the line practically and distinctly, between converted and unconverted men. In other ecclesiastical communities, children are understood to be born into the church when they are born into the world, or to be initiated in infancy, by virtue of their parents' faith. The distinction between believers and unbelievers is thus confounded. These principles, on the contrary, practically recognize the great truth, that all alike are born in sin, and all need alike, repentance, faith, and the renewing of the Holy Spirit, before they can sustain any relation to the church of Christ. They illustrate to all beholders the solemn truth that, except they are born of water and of the Spirit, they cannot enter into the kingdom of God; of which every church is an emblem. This church polity, from its very nature, proclaims to the world, "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Repent and be baptized every one of you, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Can this be said of any other system? Is it not obvious that every system which declares churches to be territo-

rial, which claims ecclesiastical catholicism, or includes the children of believers, while yet unconverted, practically confounds these solemn truths? Common sense, as well as scripture, teaches that the church, the "household of God," is for sanctified persons, in distinction from the unbelieving world. But how often do we hear of persons who were "born in the church" of England or of Rome, yet giving no evidence of being "born again." Every Pædobaptist system confuses the distinction between the converted and the unconverted, by assuring both classes that they are *in* the church. Thus its moral influence over the latter class is lost. One system says, "believe and be baptized," the other, "believe, because you have been baptized"—one says, "turn from your sins to God that you may enter the church," the other, "turn, because you are in the church." Our principles, therefore, are in harmony with the teachings of scripture, by keeping before every unconverted person his true condition. The superiority of these principles is also shown,

2. In promoting a proper feeling of personal responsibility. Every church is formed of converts, all of whom have voluntarily taken the first steps in religion. Members are all volunteers, acting on their personal accountability to God, by the very terms of their profession. Could a church be coëxtensive with a nation, or a state, the feeling of responsibility would be lost in the mass. The individual would consider the church as responsible for him, rather than he for the church. And especially when his membership was not his voluntary act, but the act of his parents, or the accident of his birth, the ordinary incentives to individuality of feeling and action are removed. Moreover, this individual responsibility and the wide distribution of influence and power essential to these principles, strongly tend,

3. To promote religious knowledge among all the members. These principles admit, yea, they court and encourage, the freest theological inquiries and research. Baptists never have recognized any standard of truth and duty but the Bible,—the Bible in the hands of all the Christian people. Their cardinal principle is,—believe and practice all that is taught in the Bible—reject all else. Some churches have no written articles; those that have, make them very brief, comprehending only the elementary principles of

revealed truth, and use them only as a convenient way of setting forth their belief for general information. In the admission of church members, in choosing and consecrating the ministry, in constituting and organizing churches, they go to the scriptures alone for direction, that all may judge whether they do in truth keep the ordinances as they were delivered.

The ministry go directly to the scriptures, untrammelled by human creeds, with full liberty to preach all the truth which they find there revealed. It is by this freedom of theological inquiry that the Bible sheds a brighter and clearer light on every succeeding age. Encouraged by these principles, the giant intellect of Fuller scattered the hosts of error, and built on many a disputed field the impregnable fortresses of truth; the glowing spirit of Hall threw beauty and dignity before unknown, around the productions of the pulpit; the incomparable Carey led off the Christian world to new conquests of truth and love among the heathen.

To the freedom of individual conscience and the church independence which are peculiar to these principles, the world is deeply indebted for the advancement of theological knowledge. The objection that this freedom from human creeds is the parent of heresies, and leads to infidelity, is founded in error. Those spring from the depravity of the human heart, and must be overcome by the Spirit of God, working in the free spirits of his chosen servants. What but this freedom has enabled the New England mind to awaken the religious energies of the world, and to bring about a new era in theological research? * The men who have done most to unfold the

* The excellent John Robinson of Leyden, in his farewell address to the first Puritan company which sailed for New England, said, "I charge you before God and the blessed angels, to follow me no farther than you have seen me follow Christ; if God shall reveal any thing to you by any other instrument of his, be as ready to receive it as you were to receive any truth by my ministry; for I am verily persuaded that he hath more truth yet to break forth out of his holy word." Baptists, therefore, who have rejected one or two of the practices which those honored Puritans brought "out of such thick anti-Christian darkness," from which, Mr. Robinson said shortly after in the same address, they had "just emerged," may well plead this permission, yet retaining all the *principles* of the system, may lay equal claim to its peculiar honors. All that is liberal in the system of Congregationalism—all that encourages and fosters independence of thought or action, is embraced in the Baptist system, which rejects only what is destructive of true Congregationalism, as opening the door to disorder, heresy, and corruption.

deep things of God, have been circumscribed within no narrower bounds than the God of truth himself has set.

4. It is proper to notice the effects of these principles of church order on the *piety* of individual Christians. As a church below is an ideal model of the church above, striving to exhibit the symmetry of the heavenly pattern, to mirror on this unsightly world that perfection of beauty, in holiness, truth, and love, which adorns the glorified company of heaven, its great object is to train up its members to be "meet for the inheritance of the saints in light." The piety of the new convert is in its infancy, and must attain the stature and vigor of manhood by nourishment and exercise. It is not nourishment alone, which is required for the growth of healthful piety, but constant, suitable, vigorous *exercise*, also. The young disciple needs the sincere milk of the word,—the more advanced in the divine life, strong meat,—but both need also that constant trial and exercise of love, faith, patience, brotherly kindness, and manly virtue, without which no one can attain "to the measure of the stature of the fulness of Christ."

That system of church polity which makes the interests of the church and of the Redeemer's kingdom the common concern of all, is best adapted to increase the piety of all. Every thing which is done in, or by the church, as a collective body, thus becomes a most salutary exercise of the religious affections. Does a young convert ask to be admitted to the fellowship of the church? He comes before the assembled body to relate his spiritual exercises. In the warmth of his early love he exclaims, "Come and hear, all ye that fear God, and I will declare what he hath done for *my* soul." If he is a genuine convert, each member of the church hears again the recital of his own spiritual history. Now he is melted to tears as he listens to a narrative which so forcibly recalls the darkness and despair of his own soul when the hand of God was heavy upon him, and his moisture was "turned into the drought of summer;" then he is filled with joy as he hears how, at the foot of the cross, the humbled sinner acknowledged his transgressions unto the Lord, who forgave the iniquity of his sin. And when the candidate has retired, that the church may, in the name of its Master, express or withhold its fellowship, what an occasion

for the exercise of Christian tenderness on the one hand, joined with unwavering fidelity to Christ and his cause on the other. Has a brother or a sister been overtaken in a fault? Oh what an appeal is now made—not to the ministry alone—not to an ecclesiastical court, but to his own brethren, whose faces are familiar to him, who have known his manner of life:—“*Ye which are spiritual* restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.” Or if the sad conviction is forced upon them that he should be put away, as unworthy a name and a place in Christ’s household, painful as the duty is, it may be made and often proves to be, a most salutary exercise of Christian faithfulness. Are contributions needed for the poor, or funds for the promotion of the kingdom of Christ? The appeal comes to all the individual members according to their ability, and in the same proportion the responsibility is divided. In short, the character of the church before the world, and in the sight of God, depends on the character and conduct of each individual member. If a pastor is to be chosen, it is a subject for careful, conscientious inquiry, reflection and prayer, with every member of the body. They can look to no Bishop nor Conference to appoint him, but to the Head of the church alone. In every effort to increase the piety, the zeal, or the knowledge of the church, it is the common cause of all; and by calling into exercise, tends to invigorate the piety of all.

5. The value of these principles may be further seen in their tendency to maintain salutary Christian discipline. The first object of discipline is to maintain an effective moral and spiritual influence over all the members of the church,—to invest all the doctrines and ordinances of Christ’s house with such dignity and moral power as offenders cannot trifle with, and as all will respect.

In order to possess this moral power over an offender, it must be the expression of the moral feeling of the community in which he resides. If a member should be censured or expelled from a church when the church did not believe him to be guilty, or that the fault did not justify the punishment, the act would have no good influence on him, nor on others. All corrective discipline is effective no farther than it is sustained by the sentiment of the church. When thus sustained, it possesses wonder-

ful power. Hence, as the final resort with an obstinate offender, the Lord Jesus directed, "Tell it to the church." If this failed, no further means were to be used. To the same terrible power the apostle alludes, (2 Cor. 2: 6, 7,) when he says, "*Sufficient* to such a man, [one who had been excluded for the crime of incest, but had repented] is this *punishment* which was inflicted of MANY [the whole church,] so that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be *swallowed up* with overmuch sorrow." This was a punishment from which not even an apostle could absolve. He could advise and "beseech" its removal, which could be effected only by the tribunal that inflicted it.

But suppose the power of dealing with offenders to be taken from the church as a body, and given to the ministry, to a committee, a session, or a spiritual court; it is plain that a sentence inflicted by any such body would be powerless, if not sustained by the moral feeling of the church. We boldly affirm, that there neither is, nor can be, any thorough, salutary, corrective discipline, except where it is exercised substantially, in accordance with these principles.*

From these considerations respecting the influence of these principles in the formation of individual character, it is manifest that their tendency is to train up the most useful, active, and efficient Christians. They are individualized, they are made to feel their personal obligations, they find knowledge necessary, their piety is invigorated

* Although "comparisons are odious," when instituted for no good purpose, yet we trust we shall be pardoned for illustrating this point by an actual and well known case of discipline which occurred in the Presbyterian Church. A member of a particular church was arraigned by the "session," (a body of twelve men, to whom all matters of discipline in the church are committed, and who have, according to Presbyterian rules, the sole power of admission and exclusion) and was by the session excluded; he appealed to the "Presbytery," by whom the sentence of exclusion was confirmed; he appealed again to the "Synod," by whom it was again confirmed; he then made a final appeal to the "highest judicatory," from whose decision there can be no appeal—the "General Assembly," and they reversed all the previous decisions, and restored him to his standing in the church! In this case, it is said that the final decision was just what the church to which the accused belonged would have made at first, had they been allowed to act. But the result must have made the relations of the church and the session very unpleasant, and if the final decision had been contrary to the views of the church also, the thrusting back by the General Assembly of an excluded member into their fellowship must have been destructive of their peace. In fact, the Christian fellowship of the church would have been destroyed while such a state of things lasted.

by exercise, and they are thus prepared, as individuals, to be really and permanently useful. But as the efficiency of these principles in the general spread of the gospel is to be the third general topic of remark, we proceed to show,

II. The salutary influence of these principles of church polity on the public mind, and on the general interests of society. As "godliness is profitable to all things, having the promise of the life that now is, and of that which is to come," so that form of church polity, and the discipline which is according to godliness, is most favorable to all the interests of humanity.

These principles are, in their nature, the soul of civil and religious liberty. Wherever either is understood and enjoyed, in any part of the world, it may be historically traced to their influence. Political rulers have long known that the religious principles and practices of a people will sooner or later control their political relations. Hence tyrants have uniformly made use of the religion of the people, as the surest means of controlling them. It was not love of religion, but of worldly power, which led to its union with the state. No despot's throne is so firm as his who has laid its foundations deep in the religious or the superstitious feelings of his subjects. Pagan rulers first discovered this truth, and have practised upon it to the present day. The Hebrew Commonwealth had a religious origin. From a patriarchal family, bound together by peculiar religious ties, customs, and divine promises, it grew up to be a nation. While it cannot prove the divine sanction of the union of church and state, it illustrates the inevitably evil tendencies of the system, and was finally overthrown and destroyed for its corruptions. The sovereigns of Christian nations, regardless alike of the plain teachings of the New Testament, the warnings of the Old, and the spiritual interests of the people, have also usurped the control of religion as a means of power and aggrandizement. It was a shrewd and sound maxim of the English monarch, "No bishop, no king." Every one knows that the British government, with its aristocracy and pauperism, its unequal, oppressive laws, its profligacy and grinding taxation, its archbishops and bishops bloating with luxury, its starving curates, and ignorant, neglected peasantry, could not long exist, in its

present form, without the support of the church establishment.

Assuming, then, that men have by nature equal rights, that they have capacities for improvement and self-government, that a government of laws enacted and sustained by intelligent freemen in the fair and judicious use of the elective franchise, is best adapted to promote the interests of mankind, let us see in what manner these principles of church polity are adapted to promote, and have promoted, civil and religious liberty, and respect for human rights.

In a church formed and governed according to these principles, the sacredness of personal rights is most clearly illustrated. The true idea of personal equality is, in such a church, practically exhibited. It is seen to be, not a mere abstract equality which can be realized only by the destruction of the social order which nature has established, but one which well consists with disparity in age, in wisdom, in influence, in office, and with the respect, the deference, and the subordination thence required. A church being a purely executive body, every member knows that he is at the same time the subject, as well as the executor of its laws. It is not only his most solemn duty to Christ, but his dearest personal interest, to have its laws so executed that the rights of every member shall be as scrupulously respected as he would desire his own to be. Such a church is the living emblem of the best governed state, or nation, or the world of human beings; if they were prepared to enter into it. The object of all government is secured when the rights of all are fully guarded, and it is only in a church governed by these principles that the mode of attaining that end is clearly exemplified.

These principles, in action, foster the *love* of civil liberty. Religious forms, practices, and sanctions, are the first public exhibitions of government which are presented to the observation of the young. They see church government in operation long before they become capable of understanding the principles, or of observing the forms and operations of civil government. If they become accustomed to thralldom in the former, they will readily submit to it in the latter. But if they early imbibe the principles of soul freedom, they will never be the tools of tyrants. Or, if they from early childhood, become ac-

customed to reverence and obey an order of men as having special, exclusive claim to sacerdotal power and honor, they are prepared to submit to the claims of kings and tyrants, as to a superior order of beings, born to rule. But let them be accustomed to see a church, in the enjoyment of the noblest intellectual and spiritual freedom, all governed and governing by the laws of Christ, and they become the unchanging foes of oppression.

This single consideration is sufficient to explain the cause why Baptists have been so uniformly dreaded, hated, and persecuted by all tyrannical governments, and all corrupt religious establishments.* Their history is not blended with that of dynasties and political revolutions, and embalmed in the archives of nations. It is written with the blood of martyrs on the imperishable scroll of Heaven's remembrance. Not only through the dark ages was the blood of Cambrian, Albigensian, and Waldensian confessors poured out in Europe, but even to this land of religious freedom the sword of persecution followed these principles, till at last, so far as they relate to the rights and duties of civil government, they have been adopted by a mighty nation.

The influence of these principles is also powerful and salutary to promote correct views of civil liberty, and to restrain its excesses. The end of all government is best attained when each individual, family, and community governs itself. Whatever, therefore, promotes self-government, does most to secure the true objects of civil government. A church governed according to these principles, is the best school that can be imagined to teach self-government.

One of the most powerful safeguards of religion, of

* Rev. A. Maclay in a letter to the *Christian Watchman*, Nov. 20, 1840, gives the following facts relative to the state of morals and religion in the city of Hamburgh, where Lutheranism is the established religion.

"There are probably not less than one or two hundred public houses opened for dancing on every Sabbath afternoon and evening. The theatres are also opened and frequented by all classes for purposes of carousal, and all kinds of immorality. There are five thousand prostitutes who are publicly licensed by the police, and who pay into the treasury a dollar per month for this license. A member of the Senate is always at the head of the police, this office being held by them in rotation. The clergy are paid out of the public treasury. Under the administration of one of the senators, the rule was adopted to refuse a license to any one to be a prostitute till she had received confirmation in the church,—the usual ceremony for admitting members." It is not strange that such a church stirs up such a government to persecute Baptists!

liberty, and of civil government, is the inviolate sanctity of private judgment and individual conscience. Men will think wrong, and act wrong, in all matters, civil and religious, under whatever form of government or church polity they may live. Still, the human reason and conscience are God's arbiters and interpreters in this world, and the more free and extensive their enlightened action, the better for all the interests of society. Violence done to the human conscience, is treason against God and man. These principles lead the individual conscience directly to the word of God; commanding it there, and there only, to bow in implicit obedience. The creed and discipline of the church impose no restraints but such as are needful to guard its members from making shipwreck of faith and of a good conscience. No human creed, in uninspired language, corroded with the rust of ages, is forced upon him, at the peril of being charged with forsaking the religion of his fathers, and of losing his standing in society. He is allowed to come, as his fathers did, to the fountain-head of truth, there to bow himself and drink freely from that life-giving, exhaustless spring.

When he has thus learned, as a member of the church, how to respect the rights and the feelings of others, while he labors to instruct them in the truth, he is prepared to discharge, in the best manner, his duties as a citizen. Liberty, he has learned, is liberty to act right—to subject unlawful passion and unjust desire to reason and conscience, and these to the authority of God.

It is a maxim of enlightened statesmen that general intelligence among the people is essential to the permanency of free civil institutions. A careful attention to the nature or to the history of these principles, will show that they are most efficacious in promoting general intelligence. This form of church government presents the strongest possible motive in behalf of general intelligence. Its existence depends upon it. The comfort and improvement of every member demands it. If Baptists were not the friends of all good learning, they would despise their birthright, and contradict their choicest principles.

In further proof of the same truth, the appeal may be made to their history—to the schools, the colleges, and the theological seminaries which have been founded and nurtured by their individual enterprise. And this they

have done, it must be remembered, in the infancy of their churches in a land of freedom, where they have but lately emerged from darkness and oppression. A comparison of the number of their higher schools of learning, with those religious establishments which have been organized during many centuries, which have been fostered and liberally endowed by governments, would be unjust. What they have done, affords fair promise of what they will yet do, if the principles which they profess are left to work out their inherent energies.

It is true that these principles have been nominally professed by persons who glory in ignorance; for, like all good things, they may be perverted and abused. Yet the history of Baptists shows that they have been the liberal friends and benefactors of learning. Where can be found a nobler instance of generous love of learning, of Christian liberality, than in the founding and endowing of Brown University, by the early Baptists of Rhode Island? Is not Harvard College—the oldest in America—indebted to the generosity and liberality of a Baptist for the greatest of its early benefactions? * If Baptists are not doing as much now, in proportion to their numbers, in the cause of liberal education, it is because their numbers have increased faster than it was possible to increase the means of education; and also because a multitude, attracted by the beauty and freedom of our church polity, have rushed to assume the *name* of Baptists, but neither understanding nor appreciating their principles, have only disgraced them.

A high state of public morals has been observed in those places where these principles of church order have prevailed. So far as this is true, of which all must judge for themselves, it may be accounted for by the natural workings of the system. Every church member not only becomes a philanthropist in spirit, by the terms of his profession, but is taught in the church those habits of

* It may be added that the first two Presidents of Harvard College, viz., the Rev. Henry Dunster and the Rev. Charles Chauncey were Baptists. They both, it appears, accepted the office from the purest motives, were laborious and benevolent, and made great sacrifices in behalf of the college. President Quincy says of them in his history of the college, that "for learning, talents, and fidelity, they have been surpassed by no one of their successors; they exceeded every one of them in sufferings, sacrifices, and privations; and their fate has been little known, and of consequence has had little sympathy."

thought and action which best prepare him to promote morality and human improvement in all its branches. The mighty power of the various benevolent voluntary societies, has astonished every one. But who does not see that they are all the natural fruits and offshoots of the voluntary system in religion? *

The English are indebted for the freedom of their constitution to the influence of these principles. When by oppression and persecution they were transplanted to the wilds of America, the foundations of civil commonwealths were laid on the basis of constitutional freedom. The civil constitution of the pilgrims, which was the counterpart of their church polity, contained the elements of republican liberty. They practically recognized the principle that all political power originates with the people, a principle which must, wherever received, overthrow all tyrannical government, and this they derived from their church polity.

Yet the Puritans, even when they fled from persecution to this country for conscience' sake, understood not fully the principles of religious liberty. They in turn became persecutors, and Baptists were among the victims. It remained for Baptists to bring the true doctrine of religious liberty before the world, and by their writings, and their sufferings, to give success to its principles. While the great poet, Milton, who was a Baptist, was employing the energies of his matchless genius in teaching the Puritans of England the true principles of religious freedom, and by his powerful writings was scattering terror among the crowned heads of Europe, Roger Williams, his intimate friend and "harbinger," † in this cause, was toiling and suffering for the same principles in the wilds of

* Appeal may also be made on this point to the whole history of New England Congregationalism; for the principles of their church polity are substantially the same as those of Baptists. Where can civil institutions be found worthy to be compared with those of New England? Where are equal degrees of good order and general intelligence? What people have exceeded them in liberal devotion to the interests of learning? Where can be found such a public school system, for instance, as that of Massachusetts, where scarcely a native-born adult can be found who is not able to read and write? The Congregationalists have had greatly the advantage of the Baptists, by having first obtained a leading influence in the colonies, wielding for a time the entire control of the government, and having first established their colleges and schools. But it is easy to see that so far as their principles of church polity have contributed to this state of things, they are those which they hold in common with the Baptists.

† See Bancroft's Hist. U. S. vol. 1, p. 375; also Hague's Historical Discourse.

America. Almost at the same time, Bunyan, another Baptist, was suffering in England in defence of the same principles, and during his confinement of twelve years in Bedford jail, wrote that unrivalled work, the *Pilgrim's Progress*. Baptists taught the true doctrine of religious liberty to the Puritans; and it is remarkable that the principles which they were so much reviled and persecuted for maintaining, have been incorporated into the political constitution and laws of this mighty nation.*

Says the *Encyclopediæ Americana*, (Art. Religious Liberty,) "This perfect religious liberty exists only in the United States, and, so far as we know, has never existed elsewhere. According to the constitution of the United States, (Art. vi.) 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'"

But the chief value of any system of church polity consists in its adaptedness and efficiency for spreading the Gospel throughout the world, and bringing men to know and to embrace the only way of eternal life and salvation through Jesus Christ. It remains therefore to show,

III. The practical superiority of this church polity in promoting the universal triumph of Christianity.

The Christian religion was designed for the entire

* The following anecdote was communicated to the *Christian Watchman* several years ago, by the Rev. Dr. Fishback, of Lexington, Ky.:

"Mr. Editor.—The following circumstance which occurred in the state of Virginia, relative to Mr. Jefferson, was detailed to me by Elder Andrew Tribble, about six years ago, who since died when ninety-two or three years old. The facts may interest some of your readers. Andrew Tribble was the pastor of a small Baptist church, which held its monthly meetings at a short distance from Mr. Jefferson's house, eight or ten years before the American revolution. Mr. Jefferson attended the meetings of the church for several months in succession, and after one of them, asked Elder Tribble to go home and dine with him, with which he complied.

"Mr. Tribble asked Mr. Jefferson how he was pleased with their church government? Mr. Jefferson replied, that it had struck him with great force, and had interested him much; that he considered it the only form of *pure democracy* that then existed in the world, and had concluded that it would be *the best plan of government for the American colonies*. This was several years before the Declaration of Independence. To what extent this practical exhibition of religious liberty and equality, operated on Mr. Jefferson's mind, in forming his views and principles of religious and civil freedom, which were afterwards so ably exhibited, I will not say."

human race, all of whom need it, and it is in every respect adapted to the circumstances and wants of all. To the disciples of Christ the work is committed of preaching the gospel to every creature. What form of church polity is best adapted to fulfil this great commission? The true answer to this question will furnish the best practical test by which the comparative merits of different forms may be determined. Fruit is the end to be attained in the planting of churches. For, as of individual Christians, so of churches, "Herein is my Father glorified that ye bear MUCH FRUIT; so shall ye be my disciples;"—or my churches.

That form of church polity will be found to embody the greatest proportion of active elements for moral influence, in which these four things unite, viz: 1. Where a church is composed wholly of *converts*, who unite with it as *volunteers*. 2. Where the line is most *distinctly drawn* between the *converted* and the *unconverted*. 3. Where spreading the gospel is made the common work of *all*, as the leading object in joining the church; and, 4. Where each church is permitted and encouraged, as a distinct independent body, to enlist the *voluntary* energies of *all* its members, to advance the cause of Christ in its own way; or, in other words, to be a *perfect candlestick* to shed forth the light of truth upon the world. All these conditions are violated by every theory of ecclesiastical catholicism, or of national, diocesan, or of geographical churches. The Pædobaptist scheme, in every form, virtually sets aside the principle of voluntary church membership, and abolishes the line of separation between the church and the world. The idea that the infant seed of believers sustain some peculiar relation to the church, in virtue of the faith and membership of their parents, forestalls voluntary discipleship, mingles up the sanctified and the unclean, and weakens the sense of personal obligation to spread the gospel. These conditions all unite in churches constituted and governed according to the principles here advocated, and in no other.

Churches constituted on these principles give scope to the voluntary energies of the entire body of disciples. They show to the world a sample of what they desire all men to become. Every one may know what *they* call the body of Christ. They have the opportunity to convince

the world, by experiment, how much better and happier is a community of Christians than of sinners. With a polity and government immeasurably superior to that which civil states have ever been prepared to adopt, they may illustrate the superior felicity and moral elevation which the human race would attain, if all were prepared, by the washing of regeneration and the renewing of the Holy Spirit, to govern themselves by the laws of Christ. Such a society of men, "not of the world," but "chosen out of the world," still living in the world, yet above it—a type of the heavenly state, is precisely what the unconverted world needs, as a living illustration of the practical value of that religion whose mission on earth is to redeem, to sanctify, and to save men, and to reform the world.

Nor are these energies, when concentrated in great public meetings, wasted in debates on questions of mere *church politics*. If Baptist churches see fit to unite their efforts for the salvation of the world, they meet by their pastors and elders, or delegates, in a voluntary union, for that single purpose. They have no laws or canons to enact, amend, or repeal, because each church takes the laws of Christ alone, as understood by itself, for its government. There are no preachers to be appointed or removed, because each church chooses its own. There are no cases of alleged delinquency to try, because each church attends to all such matters for itself. An association, convention or missionary union, having no control whatever over the doctrines, the fellowship, or the proceedings of any church, has nothing but the want of piety or of good sense in its members, to divert its entire energies from the great work of evangelizing the world. What can be a more glorious sight than a large assemblage of the pastors of well-governed and devoted churches, met together with their elders and wise men, not to settle disputes among themselves, nor among their churches, but to confer on the great subject of preaching the gospel to all mankind, in obedience to the last command of Christ?

The power of the ministry is greater for good, and less for evil, in churches governed by these principles. They put no limit, nor offer any check to the influence of a good man. A minister of eminently holy life, sound doctrine,

of powerful intellect; subduing eloquence, ardent zeal, and great power of labor, may extend his influence far and wide. Mere *official* eminence above other ministers could add nothing to his power of doing good; but on the contrary, might make him an object of envy, or of jealousy, or might expose him to be puffed up with pride. To be the successful and beloved pastor and preacher of one church, is as high an exaltation as is safe for any minister, and offers as much scope for usefulness as any one needs. But should a minister prove too fond of power, of show, or pleasure, or of worldly applause, or become heterodox,—if he should become a bad man, openly or secretly, he has no official eminence to sustain him while he might spread the taint of heterodoxy, or immorality, over a whole diocese.* Under a system of church government by which such a man cannot be deposed, nor tried, nor even presented for trial by the “clergy” and people of his charge, but only by the “House of Bishops,” a crafty man would render it very difficult, if not impossible, for his people to bring the necessary proof against him.†

* For examples of the continuance of notoriously intemperate and corrupt prelates in office long after their indecencies were publicly known, the recent cases of the deposed and suspended Bishops of the Episcopal dioceses of Pennsylvania and New York are sadly in point.

† Without designing to make any invidious comparisons, it may be proper to illustrate this point by reference to some other religious bodies. The “Protestant Episcopal Church” in this country holds a General Triennial Convention, and in each state there is an annual “Diocesan Convention.” In both cases there are three legislative bodies, and the concurrence of all is essential to any enactment, viz., the “House of Bishops,” the “House of Clerical,” and the “House of Lay Delegates.” The two latter may deliberate and vote together or separately, as they choose. At every meeting much time is spent in debating and voting on matters which any church of ordinary intelligence would regulate much better for itself. Questions as trifling as the dress of the clergy often occupy much time, while the work of evangelizing the world is scarcely mentioned.

Recently, a Bishop (prelate) was accused of improper and indecent behaviour. A court of Bishops was summoned from all parts of the United States to try him, when there were ministers enough in his own city far better qualified in all respects, for the duty. After several weeks he is found guilty and is sentenced to suspension from all the functions of his office for an indefinite period of time, and the court dissolves. The consequence is, that the diocese being without a Bishop, no “clergy” can be ordained, no persons can be “confirmed” or received to the communion, no prayer books can be printed, because it is necessary that they should receive the official sanction of the Bishop, and it is even maintained that the Bishop, while under sentence of suspension, cannot resign his office, that being an official act; and yet the court which suspended him is out of being, and cannot, if it would, remove the sentence! The Bishop, therefore, must remain perpetually suspended, and the diocese must suffer the consequences till relieved by his death, or till a new canon is enacted to remove

Churches, conformed to these principles do not often become apostate and corrupt. It is true that unconverted persons may be admitted into churches, and to baptism, even when the assembled body, with the help of the ministry, are the judges of application for admission. But it must be allowed that this plan affords the best safeguard against the intrusion of improper persons. All experience and history shows that a departure from this principle is sure to introduce corruption, and lead to general apostacy. The corruption of the Romish hierarchy is notorious. The English church establishment, though including many good men, holds a sad rivalry with her mother. The want of government patronage, and the influence of other religious bodies, prevents the Episcopal body in this country from going to the same extent. Even the Congregationalists of New England, with all their piety and orthodoxy, their virtue and intelligence, could not retain their purity and soundness in departing from this principle. The practice of introducing infants to some relation to the church, either involving membership or making it a matter of course, on the faith of their parents, in connection with the "Half-way Covenant," was the principal cause of the apostacy of many of their churches. Whereas, although Baptist churches have sometimes become extinct, like the seven churches in Asia, yet an existing apostate one can hardly be found.

But if these dangers exist where the temptations to vanity and ambition are small, and where the strictest measures to prevent the intrusion of improper persons are adopted, what must be the case where no such safeguards are provided? *—where motives to ambition and rivalry exist in the very structure of the body itself?—where even the ministry presents motives to ambition

the difficulty, if indeed an *ex post facto* law is admissible in such cases! In the meantime parties are formed, feelings embittered, and a numerous and wealthy body of professed disciples of Christ are doing nothing to send abroad the blessed gospel, but much to bring it into reproach at home.

* It was affirmed without contradiction not long since, in a leading Episcopal print, that in the "diocese" of New York, neither law nor usage recognized any other church, than the pewholders of their respective places of worship. They choose their clergy, and they, with the clergy, elect the Bishop, and these bodies together enact all the canons, perform all discipline, and decide questions relating to doctrine and practice! A church composed of believers does not exist, even in theory, nor a ministry chosen by believers!

and rivalry? * On the contrary, if the piety, the orthodoxy, the whole Christian experience and life of every candidate is freely and fully investigated in open church meeting, previous to baptism, the danger of improper admissions is much less.

But if the tendencies to corruption were equal, there is another consideration which should deter every friend of pure religion, or of human improvement in any sense, from lending his influence to sustain extensive religious establishments calling themselves churches, or "the church;" and that is, their great power for evil when they become corrupt. Who can compute the immense mischief—the blighting, deadening, damning influence of apostate Rome? Arrogating to her hierarchy of unscriptural orders, the title of "Catholic Apostolic Church," and "only true church," her deeds show her to be the "Mother of harlots and abominations of the earth." Her emissaries of falsehood are in every clime, tainting and poisoning the morals and religion of the people, and her resources for the propagation of iniquity seem absolutely exhaustless. Her funds are the price of indulgences for committing sin! The reading of God's word she prohibits—where she has power, she commits it to the flames, and gives the people masses, written in an unknown tongue, in its stead! Wherever she has power, she enforces her iniquitous commands by the penalties of horrid tortures, by imprisonment, confiscation, and death! The whole story of her abominations can never be told.

What mischiefs would have been prevented, had that corrupt establishment long since been swept away! or rather, had it never come into being. And it could not, had the principles here advocated been faithfully adhered to. Or if an apostacy equally extensive had taken place among churches constituted according to these principles, it would not have cursed the earth with the continuance of a monster of iniquity and cruelty unparalleled in the annals of barbarism.

* The apostle declares, "He that desireth the office of a bishop desireth a good work." Now if the word "bishop" means prelate, it is right for every minister to desire to be a prelate, and to use means to be one. If it means, as some Episcopal writers say, "the second grade of the ministry," then *that* office is to be desired as a good work, and not that of a prelate. If it is right to have prelates, it is right for ministers to desire to be prelates; as did the ambitious disciples, in disputing who should be the greatest.

The divine beauty of the principles here advocated, which are as completely in harmony with all the interests of man, taught by the lessons of history, as they have elsewhere been proved to be with the teachings of inspiration, is seen in the fact, that, while they are most powerful for good, they are least potent for evil. They alone embody the true idea of a spiritual church; seeking none but spiritual members, using none but spiritual means, directed to no other than a spiritual end. Should spirituality die out of such a church, it becomes to all intents dead; and though the fumes of its decay may for a short time pollute the moral atmosphere around, yet it cannot live again as a persecuting beast of prey.

If it be objected that these principles do not afford sufficient scope and encouragement to genius and extensive learning; the reply is, that they offer but small encouragement to talents and purposes like those of Hildebrand, Cæsar Borgia, Loyola, Richelieu, Wolsey, and Laud. But the transcendent genius of Milton and of Bunyan, the far-reaching faith and unconquerable soul of Williams, the profound intellect of Fuller, the burning energy and iron diligence of Carey, the classic grace, the giant strength, and the resistless eloquence of Hall, were quickened, and nurtured, and trained, by long and devoted communion with these principles. They inspire genius only as allied to goodness. They encourage learning only that it may be consecrated to Christ. They foster not genius which burns but to consume, nor learning which only erects a monument to its own glory.*

The Baptists of England first turned the attention of Christians in Europe and America to the work of evan-

* Dr. Chalmers pays the following noble tribute to the Baptists of England:—

“Let it never be forgotten of the Particular Baptists of England, that they form the denomination of Fuller, and Carey, and Ryland, and Hall, and Foster; that they have originated among the greatest of all missionary enterprises; that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as of the first talent and the first eloquence; that they have waged a very noble and successful war with the hydra of Antinomianism; that perhaps there is not a more intellectual community of ministers in our islands, or who have put forth to their number a greater amount of mental power and mental activity in the defence and illustration of our common faith; and what is better than all the triumphs of genius or understanding, who by their zeal and fidelity and pastoral labor among the congregations which they have reared, have done more to swell the lists of genuine discipleship in the walks of private society—and thus both to uphold and to extend the living Christianity of our nation.”

gelizing the benighted millions of the East. They commenced it amid scorn, obloquy, and opposition. But they persevered till the Scriptures have been translated into fifty languages and dialects, till churches have been planted, prejudice subdued, the favor of governments secured, and many other bodies of Christians have entered into their labors. Their devotion and success find a parallel only in those of the apostles and the early churches. It is instructive to contrast their poverty and fewness, with the numbers, the wealth, and abundant resources of other religious bodies around them, in comparison with their achievements.

Not without good reasons, therefore, do Baptists maintain that the principles of church polity which they love and cherish are favorable to the development of the best order of individual character—to the highest culture and most luxuriant growth of the noblest graces of the mind and of the heart; that they are the most salutary and powerful to improve the civil and social condition of the human race, by fostering the love of liberty, restraining its excesses, and illustrating its real benefits by promoting general intelligence and self-government; that they are efficient in spreading throughout the earth the knowledge of Him by whom life and immortality are brought to light, in that gospel the effects of which are profitable to all things, having the promise of the life that now is, and of that which is to come. These principles have no tendency to form a party, but, correctly applied, abolish all parties, and make every man who adopts them the equal, the friend, the helper of his fellow. Ours is no worldly establishment. Our principles find no interested or partizan advocates. They challenge the credence of the world, by their simplicity, their liberality, their purity, and their truth.

ARTICLE V.

OBSERVATIONS IN THE EAST, chiefly in Egypt, Palestine, Syria, and Asia Minor. By JOHN P. DURBIN, D. D. In two volumes. New York : Harpers. 1845. pp. 347, 299. 12mo.

By THE EDITOR.

INCIDENTS of travel in the regions visited by Dr. Durbin can have, in these days, but little novelty. The whole ground has been again and again examined. Every thing pertaining to the route is nearly as familiar to most American readers, as the streets of their own native city or village. From the pyramids of Egypt to the Holy Land, we have accompanied so many travellers, through their narratives, that we are able not only to predict the chief objects of interest which a stranger will see, but even to discuss questions relating to the antiquities, the geography, the morality, and the economy of the several countries. The journals of oriental travellers must necessarily contain many descriptions of the same objects, scenes and characters. Not only the places which travellers visit, but even the men, are the same. The eastern world does not change. That which is variable elsewhere, here is stereotyped. Hence one might easily amuse himself, at his leisure, in constructing, from the existing works, a new book on the East, combining the excellences of all, and omitting what is feeble, irrelevant, personal, casual and of merely temporary concern, and we should have a volume or series of volumes surpassing all that have been written, in interest, fairness, completeness and accuracy. The highest effort of the human mind in this department might be produced, without the necessity of leaving one's own fireside in New England. Something would be wanting in freshness; but more would be added in sobriety, exactness, and truth.

It is a natural and a laudable desire which men gratify in directing their steps towards those portions of the

eastern world—the birth-place of the human race; the spot once pressed by the feet of prophets, apostles, and the Son of God, and hallowed by their prayers, their toils and their communications from heaven. All that is grave in antiquity, solemn in religion, important in faith, and glorious in promise clusters about those countries. And the avidity with which volumes describing them are read, shows how deep an interest they inspire in those who cannot visit them in person. The feeling is honorable to our nature, our faith, and our religious principle, and we welcome every new effort for its gratification. We are not likely to become too familiar with scenes which stand in so close connection with the history of God's interposition in the affairs of men, and the history of human redemption.

In the present volumes, Dr. Durbin does not profess to present any thing new, except in his views of the place where the Israelites made their exode out of Egypt. In addition to the ordinary topics presented in volumes of travels in these regions, the present work exhibits, in a few chapters, the political condition and prospects of the Turkish empire, the past and present state of Christianity in the East, and the history of missionary efforts of various denominations, for the disenthralment of the people from the fetters of Mohammedan and Pagan superstition, and from the errors of a corrupted Christianity;—also, a chapter on the restoration of the Jews, as a nation, to the Holy Land. The route of Dr. D. was one differing in some respects, from that of many travellers. On leaving Egypt, he pursued the ordinary course to Jerusalem and Beirut, and thence striking into Asia Minor, he surveyed the seats of the seven churches to which the apocalyptic Epistles were addressed. In the course of his tour, he exhibits many interesting facts, showing how exactly the divine predictions have been verified. The work, on these accounts, has a Biblical value. It associates itself with the Scriptures, illustrating and confirming them. It appeals to us on other grounds than those of mere curiosity. It is fitted to win the attention of those who would not read it at all, except for its bearing on the word of God.

The volumes are adorned with views of the site of the seven churches in Asia, and with other steel engravings, to the number of eighteen, besides several illustrations on

wood, and maps and plans, which add much to the beauty and value of the work. The literary execution is highly respectable, being equally removed from the light and flippant style of newspaper correspondence on the one hand, and from the lordly air of self-conceited pride on the other. Dr. D. describes well the incidents which fell under his observation. He has, in a high degree, the faculty of seizing that which is important, and passing by that which is trivial. He is, also, an independent thinker, not awed by revered names, nor following a beaten track; but differing from the highest authority, whenever he sees reason to differ. In some respects, however, he appears to us to have reasoned inconclusively, especially on the subject of the restoration of the Jews; as we shall show hereafter. In most things, we are pleased with his sober and rational views; but on this point, his exegetical ability seems to have signally failed him.

Dr. D. states, in his preface, that his principal guide-book was the "Biblical Researches" of Messrs. Robinson and Smith, and that he was almost daily astonished at its exceeding accuracy. He also pays a merited compliment to the volumes of Dr. Olin, remarking especially of his account of Egypt, that "it is the best that has appeared in this country,—perhaps in the language."

It is not our object, in these notices, to follow the remarks of our author as he proceeds from place to place; but to select a few only of the most important topics.

We have alluded to the fulfilment of prophecy in the history and present state of eastern nations. God has made those nations standing monuments of the truth of his word. The wandering tribes of the desert, the Jews, the cities of Babylon and Tyre, the rocky dwellings of Petra, the sea that rolls over the ancient site of Sodom and Gomorrah, the broken towers of Nineveh, the desolate wastes of Egypt, illustrate the veracity of him who "sees the end from the beginning," and who has visited the wicked with just retributions. The cities which were once the seat of the seven apocalyptic churches, still exhibit the evils of apostacy from God. In most of these cases, there has been a literal fulfilment of the words of God by his prophets.

We give the remarks of Dr. D. in reference to the renowned city of Petra.

"It is clear from the remains and from all the appearances about Petra, that its population must have been very dense. Dr. Robinson supposes that within the area there was space enough to afford room, 'in an oriental city, for the accommodation of thirty or forty thousand inhabitants.' The extension of the city southward, over Aaron's plains, might swell the number to 45,000; and if we take into consideration, still farther, the suburbs which lay in the smaller valleys in the immediate vicinity, as that of El Deir and others, perhaps more populous still. We may, perhaps, with reason, estimate the population of the city, in the days of its glory, at from 70,000 to 100,000.

"The question has often been started whether the countless chambers cut in the rocks about Petra were really sepulchres, or whether they may not, or at least a part of them, have been originally dwellings. Of course this question occupied our attention, as we wandered amid these strange defiles, once peopled with the living or the dead. The fact that no skeleton, or even fragment of one, has been found in any of the recesses, seems to militate against the hypothesis that they were tombs; and some suppose that the representation of the inhabitants by the prophets Obadiah and Jeremiah, as 'dwellers in the clefts of the rock,' intimates the use of these excavations as dwellings. On the other hand, many of them have niches for receptacles of the dead, and their whole appearance clearly shows them to have been sepulchral. May it not have been the case, that out of the vast number of these subterraneous chambers, part were excavated for dwellings, and occupied as such? To this opinion, after an examination of the localities themselves, and a careful review of the arguments on both sides, with which I need not trouble the reader, I am disposed to incline.

"The history, and even the position of Petra, was lost for ages to the world. It was long known, however, that the Edomites had a capital city whose name was Petra; but the accounts of the ancient writers were very unsatisfactory—mere scraps, indeed; and up to the time of Burckhardt's visit in 1812, nothing was known of its site. This adventurous traveller was the first to penetrate the Wady Mousa, and the first also to suggest its identity with the long lost capital of Idumea.* After him, Messrs. Irby and Mangles visited the ruins in 1818, Laborde and Linant in 1828, and Stephens in 1836. Since that period, a visit to Petra has formed part of the plan of almost every eastern tourist. The mystery that formerly enveloped this ruined city among the rocks is fast passing away.

* * * * *

"On the whole, I feel warranted in adopting the view which fixes Wady Mousa as the site of that Petra which was the ancient capital of Edom, and assigns to it the statements of Pliny, Strabo, Diodorus Siculus, and the denunciations of the prophets.

"In 2 Kings xiv. 7, we are told that Amaziah 'slew of Edom, in the

* Dr. Robinson states that the German geographer, Ritter, had made the same suggestion at a somewhat earlier period, on the strength of Seetzen's reports.

Valley of Salt, ten thousand, and took Selah (the Rock) by war, and called the name of it Jokthul, unto this day.' This text is applied to Petra, and with great probability. The same place is also mentioned in Isaiah xvi. 1; and these two are the only passages in Scripture in which the name is given. As the capital of Edom, the city was doubtless founded by the descendants of Esau, who received Mount Seir as his inheritance. This name belongs to the whole range of mountains on the east of the broad Wady Arabah, extending from the southern extremity of the Dead Sea to the Elanitic Gulf (Akabah), where were the Eloth and the Ezion-geber of Scripture. The most conspicuous point of this range was Mount Hor, whose inhabitants the descendants of Esau destroyed, and dwelt in their stead. This neighborhood was their home. The mountains and the Arabah on the west, and the adjoining desert on the east, were their pasture-grounds. When trade arose between the densely-peopled countries on the shore of the Mediterranean and the southern regions comprehended under the general names of Arabia, India, and Ethiopia, the inhabitants of Arabia Petræa necessarily became the carriers between them, as their camels afforded the only means of conveyance between the Persian and Elanitic gulfs and the countries on the Mediterranean. Entrepôts for the exchange of commodities were required; and, in the selection of these, safety and strength were the great requisites. No situation in the whole region combined these qualities in so high a degree as the Valley of Petra, and it was, at the same time, sufficiently central. Doubtless the rise and prosperity of the city, and its advance to such a pitch of wealth and splendor in this almost inaccessible mountain, surrounded on all sides by deserts, are to be attributed to its possessing the transit trade from north to south, as Palmyra had arisen by a similar trade from east to west. At the time of the conquest of Arabia Petræa by Trajan, in the beginning of the second century, Petra was a place of great commercial importance, which it probably retained for a century or two afterward, though nothing is known of its condition with any definiteness. Nor is the time or the cause of its overthrow to be ascertained. It may have lost its importance by the diversion of the trade from the Red Sea to the Nile, or have been destroyed by some incursion of the wandering tribes of the Desert, or, finally, by the march of Mohammedan conquests in the seventh century. 'As it is,' remarks Dr. Robinson, 'the sudden and total disappearance of the very name and trace of a city so renowned, is one of the most singular circumstances of its history.'

"The city of Petra, and the land of Edom, of which it was the capital, afford some of the most striking instances of the fulfilment of prophecy that can be found in all history. The most marked portions of the prophecies relating to this devoted land, are here presented together.

"My sword shall come down upon Idumea, and upon the people of my curse, to judgment. From generation to generation it shall lie waste; none shall pass through it forever and ever. But the cormorant and bittern shall possess it; the owl also and the raven shall dwell in it; and thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for owls.' Is. xxxiv. 'Lo, I will make thee small among the

heathen, and despised among men. *Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, and Edom shall be a desolation; every one that goeth by it shall be astonished.*' Jer. xlix. 'O Mount Seir, I am against thee, and I will stretch out my hand against thee, and make thee most desolate. Thus will I make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth. Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it.' Ezek. xxxv. 'Behold, I have made thee small among the heathen; thou art greatly despised. *The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high.*' Obad. i.

"The passages in italics are generally referred to the city of Petra. Certainly there is a wonderful adaptation in the language to that rock-encircled city, whose dwellers even hewed out their abodes from the cliffs of the rock. Her palaces are ruined; her fortresses destroyed; and the owls make their abodes amid her temples and sepulchres. Hundreds of years after these words were uttered by the prophet, this city was the busy mart of an extended commerce, and the capital of a Roman province. Yet the sure word of prophecy was accomplished; and now 'no man abides there, neither does a son of man dwell in it.' As for the remaining part of the prophecy, no man can pass over the desolate mountains and deserts of Idumea, and not wonder at its accurate accomplishment in the utter and irretrievable ruin of the land. The curse of Mount Seir has, indeed, been fearfully accomplished. Nor is it necessary to strain the language of the prophet, or to exaggerate the facts of the case, in order to exhibit the fulfilment of the prediction. Most injudiciously have some writers attempted to find a *literal* fulfilment of the glowing vaticinations of Ezekiel and Jeremiah in regard to Edom. This unwise mode of interpretation is as much out of place here, as it generally is in the exposition of scripture prophecy. Dr. Keith even goes so far as to assume that the passages, 'I will cut off from Mount Seir him that passeth out and him that returneth,' and, 'None shall pass through [Idumea] for ever and ever,' are to be literally understood; and this, too, while people have been going and returning from Mount Seir, and passing through Idumea perhaps every day since the prophecy was uttered. With singular want of feeling, as well as of judgment, Keith insinuates that Seetzen and Burckhardt lost their lives, in consequence of attempting the passage through Idumea. Such overstrained interpretation as this can only do harm to the cause of religion."

In the earlier pages, Dr. D. had given a description of Petra, of its still and solemn sepulchres, its splendid dwellings and its gorgeous places of public assemblage; all hewn into the solid rock, and presenting, in their massive pillars and their delicate carved work, their lofty apartments for the living, and narrow niches for the dead, an unsurpassed example of human industry. The ful-

fulfilment of prophecy, in such a city as this, may well fill us with admiration. The everlasting mountains formed the foundation and the superstructure of these magnificent buildings. The rocks stood in their native bed, joined, from the corner-stone to the summit, by the hand of nature and of God. They were painted by the light falling upon the rock of various hues, and sending forth in the sunshine a brilliancy and beauty beyond the highest conceptions of art. The destruction, therefore, was not the taking down of buildings, piece by piece, which had been put together by human skill. It was not the decay of timbers, or the dissolution of cement, leaving the blocks that were united to fall asunder. God, in the fulfilment of prophecy, proceeded in a more striking manner. The commerce of the region was cut off. The living tenants of the mountain palaces perished. The mighty population vanished away, and their dwellings were left, indestructible monuments of their existence, their employments, their skill in the arts, their advancement, their taste, and their thoughts. The city of Petra is not more wonderful in itself, than it is admirable as a standing illustration of the truth of prophecy and the power of God. The Almighty has fixed, as it were, this witness to himself in the solid rock. He has carved it on the face of the mountain. He has permitted it to be wrought into the everlasting hills. There it stands—an eloquent, though silent testimony to the Scriptures, and a pledge of his adherence to his word.

In like manner, Dr. D. finds in the history and present condition of the cities which were once the site of the apocalyptic churches, a clear fulfilment of the prophecies contained in the letters addressed to them in the book of the Revelation. The prophecies in some of the epistles were destined to an early fulfilment. History shows us how they were fulfilled. Smyrna, for example, to which it was written—"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days,"—Smyrna was soon bereft of its sainted bishop, Polycarp, who was burned at the stake "for the testimony of Jesus." Subsequent religious persecutions have exhausted their fury on the heads of the people of this devoted place. In 1770, the Turks gave orders for

a massacre of the Greeks; and, as the Sunday morning dawned, armed Moslems rushed into their houses and churches, and by ten o'clock, fifteen hundred Christians lay weltering in their blood. Upon the fall of Scio in 1822, the Greeks were exposed to a deadly persecution for three days. Eight hundred were dragged to the spot near the ancient stadium, and sacrificed in cold blood." These latter massacres, however, we cannot regard as having any very close connection with the epistle of the Apocalypse. Smyrna now contains 145,000 inhabitants; of whom 80,000 are Turks; 35,000 Greeks; 10,000 Armenians; 5,000 Franks, and 15,000 Jews.

The ancient importance and splendor of Ephesus, to whose church another letter was addressed, is well known. In wealth and arts, the city was preëminent. Here was the great temple of Diana. "Nowhere in the world did the old idolatry display so much pomp and magnificence." Here, too, Paul and Apollos preached, Timothy and John. And here, in after times, was the chosen seat of the bishops, synods and councils.

"But all this glory has departed. 'Unto the angel of the church of Ephesus, write,' was the message of Christ by his servant John; 'Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent.' It was not long before the candlestick was removed. For a few centuries, the church of Ephesus was powerful; but in that period, error and superstition on the part of the people, combined with and fostered by worldly-mindedness and ambition on the part of the lordly prelates who sat in the place of Timothy, Onesimus and John, prepared the way for its destruction. The Christian history of Ephesus may be said to have ended with the sixth century; since that period, it can hardly be said that the church has existed there at all; and now there is neither angel nor candlestick in the once flourishing city. From the ruins of her theatre, the scene of noble martyrdoms, from the broken columns and scattered sculpture of her temples, from the desolation of her once-peopled plain and terraced hills, a voice, audible enough to those who will listen, proclaims, 'He that hath an ear, let him hear what the Spirit saith unto the churches.'"

The epistle to the church at Philadelphia speaks of its members with approbation. See Rev. 3: 7-13.

"The promise of divine interposition in the hour of temptation is the distinguishing feature in this letter of Jesus to the Philadelphians;

and wonderfully has it been fulfilled for the last 1800 years. The candlestick has never been removed; the angel of the church has always been there. The altar of Jesus has often been shaken, both by the imperial pagan power, when Philadelphia supplied eleven martyrs as companions to Polycarp in the flames at Smyrna, and by the arms of the False Prophet, when Bajazet and Tamerlane swept over Asia Minor like an inundation; yet it has never been overthrown. The crumbling walls of twenty ruined churches, and the swelling domes and towering minarets of a dozen mosques, attest the hours of fiery temptation; yet 3,000 Christian Greeks, and half a dozen churches still kept in repair, and still vocal with praise to Jesus, attest that he has been faithful to his promise:—"I also will keep thee in the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Ephesus is desolate, and without a Christian temple or altar; Laodicea is without inhabitant, except the foxes and jackals that prowl amid her circus and her theatres; Sardis is represented by one Turkish and one Greek hut; a handful of down-trodden Greek Christians worship in a subterranean chapel at Pergamos; but, in the language of Gibbon, 'Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, she only among the Greek colonies and churches of Asia is still erect—a column in a scene of ruins.' **

We admire the rhetorical beauty of the above passage from Gibbon, adopted and sanctioned by Dr. Durbin; but the question is forced upon us, Is not a principle of higher importance sacrificed to rhetoric? In the first place, we take leave to suggest whether the prophecies, either of good or evil, threatenings or promises, contained in the seven apocalyptic epistles, are designed to meet a *current* fulfilment—a fulfilment to continue, in its effects, through all time? If, by the influence of missionary labor, a Christian church should arise in Ephesus or Thyatira, or in any other of the seven cities, would this necessarily involve the violation of the divine word? Was not the promise or prediction consummated within at most the

* Many oriental churches and other buildings, public and private, are constructed partly of the ruins of ancient edifices, which lie on the sites of former cities in abundance. Fragments of fine columns and cornices, and other remains, are often found, inwrought with the materials of the meanest cottages. The present Greek church building at Philadelphia is adorned in this manner by a single column of ancient date. Mr. Arundel, quoted by Dr. D., makes the following happy use of the incident: "A single pillar, evidently belonging to a much earlier structure, reminded me of the reward of victory promised to the faithful member of the church of Philadelphia: 'Him that overcometh will I make a *pillar* in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God; and I will write upon him my new name.'"

first two or three centuries of the Christian era, if not even during the life-time of the then existing members of the churches, and their immediate descendants? In the second place, can it be deemed an exact fulfilment of the promise to the ancient church, for example to the church of Philadelphia, that the city retains a nominally Christian church, when that church bears evidence of being Christian in little besides its name? A traveller witnesses in the temple "the worship of the Virgin and of the saints, whose rude portraits hang on the walls." The offices of religion are "performed in a tongue unknown to the people, who speak the Turkish language only, while the church service is in ancient Greek." A recent tourist, who spent a Sabbath at Philadelphia, remarks, "I could not help shedding tears at contrasting the unmeaning mummary with the pure worship of primitive times, which probably had been offered on the very site of the present church." Is this Jesus Christ's church—preserved, defended, cherished by him, and in which he takes peculiar pleasure? We think not. Again, the writer passes over with a flourish, as if pressed to make out a case, the equally Christian worship and church of Pergamus, of which Dr. D. writes as follows:

"In the second century the church in Pergamus, together with the church in Smyrna, sent the gospel to their countrymen who had settled in the south of France, and founded the churches of Lyons and Vienna. They transmitted with the gospel the patience of the saints, which was manifested during a cruel persecution in Gaul under Marcus Aurelius. The Pergamean and Smyranean apostles were the chief objects of popular fury, and nobly did they witness for Jesus. Attalus of Pergamus and Irenæus of Smyrna were of the noble band of blessed martyrs that refused to deny the name of Jesus, even in the presence of the stake, and the famished wild beasts ready to devour them.

"During a period of more than 1700 years, amid all the vicissitudes which have agitated and desolated Pergamus, there have been those amid her ruins who have not denied the name of Jesus; and it is a matter of devout gratitude to God that the number is increasing. After centuries of the most grinding oppression, the bonds are beginning to be loosed, and the day is dawning once more which is the harbinger of the Sun of Righteousness, who shall arise again on Pergamus, never more to set. The Greek population, which, not many years since, was but a handful, has increased recently to 1500, and the Armenian to 200. The Turkish is perhaps 10,000."

Yet the epistle to this church was not without threatening, nor the church without corrupt practices, nourished

in its bosom. And now, if it has not so many nominal Christians within its limits, it is as "erect" as the church of Philadelphia. Divine threatenings, we know, are often and awfully fulfilled; sometimes to the very letter; but we believe that all that was said to the seven churches in Asia in the tone of malediction, has been fulfilled already. We should deem the word of God perfectly secure, were flourishing Christian colonies to arise at once upon the sites of those churches, whose zeal should be combined with that of other Christians in sending the gospel to the ends of the earth.

We would willingly pursue these accounts of the seven churches in Asia, and quote from the volumes still more largely, did our limits permit. But we must restrict ourselves to a narrow compass. Suffice it to say, that in respect to Sardis, the Turks have an impression that the place is unwholesome. "'Every man,' they say, 'who builds a house in Sardis dies;' and accordingly they avoid it." The ruins are occupied only by the black tents of a few wandering Turkomans; but not even a nominal Christian survives, as the successor of "the few names even in Sardis, which had not defiled their garments." The apocalyptic epistle forcibly says, "Thou hast a name that thou livest, and art dead;" and, as Dr. D. remarks—"This is remarkably true both of the city and the church."

Laodicea is described as "situated on several hills of volcanic origin."

"The only living creatures that occupy the melancholy spot are wolves, jackals and foxes. Beneath the hills and the plain are the smouldering remains of the ancient volcanoes that so often desolated the district and destroyed the city, and which yet render the air *lukewarm*. Alluding to this remarkable fact, Chandler says, 'To a country such as this, how awfully appropriate is the message of Jesus by his servant John, to the angel of the church of Laodicea, 'I know thy works that thou art neither cold nor hot. So, then, because thou art *lukewarm*, and neither cold nor hot, I will spue thee out of my mouth.'"

To what has been said above of the remarks of Gibbon, adopted and enlarged by Dr. D., we might add that he also omits altogether the mention of Thyatira. But so far as the semblance of a Christian church and Christian worship is concerned, it belongs to

the same category with Philadelphia and Pergamus. "The Greek population may be about 1500, the Armenian perhaps 200. Each has a small church, and that of the Greeks is respectable, compared with their churches generally in Asia Minor. "True, their service is performed in an unknown tongue. It is accompanied by superstitious observances. There is none of the spirit of religion, and its forms are without power. But it may be said of Thyatira, with equal truth as of Philadelphia, that its church is "vocal with praise to Jesus."

We have already stated that Dr. D. differs from Prof. Robinson in regard to the point of the exode of the Israelites out of Egypt. On account of the difficulty of condensing his views, with the reasons of them, in a perspicuous manner, we take the liberty to present them in his own language.

"Finally, the summons came. In the length and breadth of Goshen, from Heliopolis to the borders of Philistia, the terrified Egyptians urged the people of Israel to depart out of their land in haste: 'and they departed from Rameses in the first month, on the fifteenth day of the month: on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.' From the Tanitish arm of the Nile, along the river bank even to Cairo, they streamed forth from their dwellings, and the long lines of men, women, and children, with caravans of flocks and herds, took their march in the direction of the 'mountain' (Horeb) where God commanded them to worship. The gathering hosts from all parts of the land would thus converge towards the head of the Gulf of Suez. Their first encampment was at Succoth. How much time elapsed before this halt is not stated, nor can the place of Succoth itself be determined, if, indeed, any particular town was designated. The word means 'booths.' The next camping-place was Etham. Here, again, the time of journeying is not mentioned. The position of Etham cannot be accurately known, but it is stated (Exodus xiii. 20; Num. xxxiii. 6) to be 'in the edge of the wilderness.' Probably it was in the eastern part of Egypt, north and west of the head of the gulf. Hengstenberg well remarks, that what 'Rüppell says (Reise, i. p. 209) shows that the eastern part of Egypt deserves the name of a wilderness, as well as Arabia Petræa.' But as it was not *in* the wilderness, but on the *edge of it*, that Israel encamped, we may place Etham farther west than the hypothesis of those who advocate the view that the passage of the Red Sea was effected at Suez, will allow. Perhaps the encampment at Etham was not far from the water-shed between the Nile and the Gulf of Suez, in the neighborhood of Gebel Aweibid. Thus far, the front of the advancing hosts, coming in whatsoever direction they might, had been directed towards Suez, as their nearest route to Horeb. But at Etham their course was changed. 'The Lord spake unto Moses, saying, Speak unto the children of

Israel, that they *turn* and encamp before Pi-ha-hiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, 'They are entangled in the land; the wilderness hath shut them in.' (Exodus xiv. 1-3.) This injunction must have at once arrested their march towards Suez. There is no 'wilderness' in that neighborhood, of a character to give rise to any such expression on the part of Pharaoh. It was 'by the way of the *wilderness of the Red Sea*,' and not by the 'wilderness of Etham,' that God was to lead them; and that, too, in order to show his might by a miracle of deliverance, and his vengeance by the destruction of Pharaoh and his host. What Hengstenberg, with inimitable naïveté, calls 'an inexplicable misunderstanding,' through which the Israelites 'thrust themselves again into the midst of danger,' was the purpose of God, as is clearly set forth in the sacred narrative. God determined to 'be honored upon Pharaoh, that the Egyptians might know that he was the Lord.'

"Israel turned, then, to the right, and advancing southward, passed up the Besatin road on the west of Gebel Atakah, and then bearing east, and passing between Gebel-Gharboun and Gebel Atakah, came into the open country, which declines gently (as I remarked before this digression as to the exode,) to the southeast, into the valley of Ramleyeh. At this point we resume the course of our own personal narrative.

"The Wady er Ramleyeh opens into the Wady et Tawarik, which leads directly down to the Red Sea. The chasm that connects them is a terrible defile, walled in on the south by dark, precipitous mountains, which a daring hunter could scarcely scale; and on the north, by the black and broken masses of Gebel Atakah, which preclude the possibility of passage in that direction. Both these ranges project into the sea on the east. When information was conveyed to Pharaoh that Israel had turned from the highway leading to the head of the gulf, and advanced into this 'wilderness of the Red Sea,' he said, 'They are entangled in the land: the wilderness hath shut them in.'—Exod. xiv. 3. On the third day, we realized the full force of this declaration of Pharaoh, and how natural it was for him to resolve to pursue them, as it was impossible for them to escape out of the wilderness except through the sea; for as we descended the Valley of Ramleyeh about two o'clock, P. M., the rugged and lofty mountains on the south projected across the valley and joined themselves to Gebel Atakah. They presented in front of us a dark, precipitous mountain wall, through which no passage appeared. We approached within a hundred yards of the frowning precipice, before we could see a rent to the left, perhaps 250 feet wide, with black slaggy walls towering up from 200 to 300 feet on either hand.* We felt as if we were running into danger, as we entered this most remarkable gorge. Its general direction was east and west, but it was so zigzag that we could not see along it for half a mile at any one place. At no point was it more than 500 feet wide, and oftentimes not more than half that width. We were one hour and forty minutes passing through it, which makes it about

* A little to the right of where we entered this gorge is a well of good water.

five miles in length. This is the Tiah Beni Israel, the road of Israel of Shaw.* The issue out of this gorge was as unexpected as the entrance into it. Suddenly the mountain walls broke away on both sides, at right angles, disclosing a plain ten miles wide by twelve or fifteen in length to the sea: on the left, Gebel Atakah; on the right, Gebel Dereg, both extending into the sea, which lay in view, with the gloomy range of Gebel Rahah beyond. In this plain, Israel encamped by the sea before *Pi-ha-hiroth*. I am inclined to believe, with Shaw, that Hiroth denotes the 'space of ground which extended itself from the edge of the wilderness to the Red Sea;' and that 'the part of this tract where the Israelites were ordered to encamp was called *Pi-ha-hiroth*, that is, the *mouth* of Hiroth.' As for Migdol and Baalzephon, nothing but conjecture can be given respecting them. As Migdol signifies a *tower*, it may have been a fortification at the entrance of this valley on the sea, to guard the pass from it in the direction of Memphis; and Baalzephon may have been a tower or station at the Wells of Moses, on the east of the Red Sea, 'over against Migdol.' Here, then, Pharaoh found the Israelites. How could they escape?—impassable mountains on either hand, the sea in front, and the Egyptians occupying the gorge in the rear.

"Thus the geographical features of the country, from Wady Ramleyeh to the plain on the sea, fulfil the conditions of the sacred narrative in a wonderful manner. Let us now learn how the sea at this point fulfils the conditions of the miracle.

"By recent accurate surveys made by Captain Moresby for the Oriental Steam Navigation Company, it is ascertained that the sea is not quite ten miles wide at this point; a sufficient width to require much of the night for Israel to cross it, and to afford space to enclose the whole of the army of Pharaoh. Its direction is north and south, so that an 'east wind' would blow directly across it, opening a passage, so that 'the waters were a wall unto them on their right hand and on their left.'" And in their song of triumph after their passage, Israel sung, 'With the blast of thy nostrils the waters were gathered together; the floods stood upright as an heap, and the depths were congealed in the heart of the sea.'—Exod. xv. 8. It is clear from these passages, that the bottom of the sea was not made 'dry land' by a recession of the tide, aided by a strong wind. An east wind would not aid the tide at all, and the retiring of the tide would not fulfil the conditions of the miracle with respect to a 'wall' of water on either hand; and this produced by the 'congealing' of the waters, so that the 'floods stood upright as an heap.'

"There is but one other point where the Israelites could have approached the sea from the west, and that is in the immediate vicinity of the modern town of Suez. But it does not appear to me that the conditions of the miracle could have been fulfilled there, on account of the shallowness of the water, which would not allow of 'walls on each side enclosing the depths of the sea,' which at that point could not have

* This gorge drains all the country west, as far as Rhiboun, and not only bore marks of strong currents, but the floods rise eight to ten feet, as was evident from the light trash lodged high up on the shrubs. The Bedouins say that they cannot pass through it at some seasons, on account of the floods.

covered the Egyptian host, so that 'not so much as one of them remained,' on account of the narrowness of the gulf.* Even when the tide is in, the water is so shallow that the India steamers have to lie five miles below Suez; and once, when it was out, Napoleon forded the gulf just above the town.†

"It follows, that the only point at which they could have crossed, and the conditions of their miraculous passage been fulfilled, was from the remarkable plain lying upon the sea between Mount Atakah or Mount of *Deliverance*, and Mount Dereg. On the gloomy headland of this latter mountain is a point called *Pittah*, or Mount of Wonders. The plain itself is called *Baideah*, or Plain of Wonders. Thus suggesting, as do Atakah and Wady et Tih, that the tradition of the *miraculous* passage is impressed upon the mountains and valleys.

"I have presented in the preceding narrative my own view of the course of the Israelites from Egypt to the Red Sea. Two other routes are advocated. The first may be thus stated in the language of Dr. Robinson: 'The Israelites broke up from Rameses, and marched directly to the Red Sea, near Suez, a distance of some thirty or thirty-five miles, by a level and open route, which they could easily accomplish in three days, the time specified in Scripture, allowing from twelve to fifteen miles as a day's journey.'‡ The other view is that of Raumer, who admits, with Hengstenberg and Dr. Robinson, that Rameses was situated at Abu Keisheid, but still, following Sicard and Shaw, asserts that Israel passed by ancient Babylon, and by the lower, or Besatin route, to the Red Sea. Against this last view, it seems to me that the general tenor of the Scripture narrative is conclusive. Israel was to go to Sinai. The course specified would have led them far out of the way at the very beginning. They were to escape in haste from the hands of the Egyptians; but to go towards Memphis was to run into the lion's mouth. It is, therefore, wholly inconsistent with the letter and spirit of the sacred narrative, that Israel should have gone southwest to the Nile at Cairo, and thence up it to within sight of Memphis. But it is to be specially remarked by the reader, that the route which I have assigned them falls into the route of Sicard, Shaw, and Raumer at Wady Ramleyeh, a little south of Gebel Gharboun, and is coincident with it thereafter, assigning the *passage* of the sea at the same point.

"The principal argument by which the former theory is advocated, is, that the Scripture narrative fixes the *time* of the journeying from Rameses to the Red Sea to *three* days only. This consideration is deemed conclusive against Raumer's theory, and, indeed, against every other except that which adopts the shortest route. But I cannot believe that there is any such limitation of the time of journeying set in

* Opposite Suez, the gulf is scarcely two thirds of a mile wide, and 200 yards north of the town it is not half a mile.

† "Taking advantage of low water, I crossed the Red Sea dryshod. Returning, I was overtaken by the night, and lost my way in the rising tide. I was in the most imminent danger, and very nearly perished in the same manner as Pharaoh: had I done so, the event would have afforded to all the preachers of Christianity a magnificent text against me."—NAPOLEON.

‡ Bib. Sac. i. 564.

Scripture. All that the Scripture asserts is, 'the children of Israel removed from Ramesés and pitched in Succoth, and they departed from Succoth and pitched in Etham, which is in the edge of the wilderness, and they removed from Etham and turned again unto Pi-ha-hiroth, which is before Baalzephon; and they pitched before Migdol.' There is nothing here to show that the Israelites encamped at the end of each day's journey. On the contrary, it is almost certain, from a comparison with other places in Numbers, in which the same phraseology is employed, that they did not. In the very next verse to those above quoted (Numbers xxxiii. 8,) it is stated that they went three days' journey in the wilderness, during which no encampment is mentioned. Shaw, more than a century ago, remarked the inaccuracy of this view, that only a day's journey intervened between the encampments of the Israelites; and Raumer has lately placed the argument in a very strong light.* He quotes Numbers x. 33: 'And they departed from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them in the three days' journey to search out a *resting-place* for them.' In Numbers xxxiii. 16, the two stations Sinai and Kibroth-Hattaavah are named after each other, quite as directly as Succoth, Etham, and Pi-ha-hiroth are in verses 5, 6, 7; yet we know that Kibroth-Hattaavah was three days' journey from Sinai, though no encampment is mentioned between them. What appears to be entirely conclusive of the whole question is, that for the *month* that elapsed between the departure of the Israelites from Rameses and their encampment in the desert of Sin, but *six* rests are mentioned. In the face of all these passages, it is impossible to limit the time of the journey to the Red Sea to three days. But there is still another difficulty. After the turning from Etham, there must have been time for the information to reach Pharaoh before he could pursue the Israelites; for it was in consequence of this information that he resolved on pursuit. Exod. xiv. 3-51. The Egyptians were involved in the burial ceremonies for the multitude of children slain on the fatal night of the 14th (Exod. xxxiii. 4); and yet, according to the theory referred to, there was time enough for all this, and for Pharaoh's host to be gathered and to come up with the Israelites on their arrival at Pi-ha-hiroth! When we add to all these considerations the embarrassments attached to the theory that Israel crossed the Red Sea at Suez, which have been before stated, we shall probably be well satisfied that there are at least plausible grounds for doubting the views of Dr. Robinson and Hengstenberg. At the same time, these gentlemen are authorities of the very highest order, and I differ from them with great reluctance. I have aimed only to get at the truth, and at present I must, of course, believe that my own views approach nearer to it than any others with which I am acquainted. I am yet very well aware that difficulties may be started in regard to them. Some present themselves to my own mind; there may be others that do not. I leave the subject, repeating again, that the most we can reach in regard to it is a balancing of probabilities."

* Beyträge zur Biblischen Geographie, p. 3.

The only remaining topic in the volumes of Dr. Durbin on which we shall remark, pertains to his theory of the restoration of the Jews. He maintains that they will be restored, as a nation, to Palestine, and once more possess the promised land. To use his own words—"the Jews, scattered abroad in all nations, shall be converted to Christianity, and shall return to Palestine in sufficient numbers to people the land, and to constitute a permanent political state." Dr. D. remarks that there are three other theories. The first is, that the prophecies concerning the return of the Jews were accomplished in their return from Babylon under the decree of Cyrus; the second, that their conversion to Christianity, which would restore them to the favor of God under the new covenant, is all that is implied in the prophecies; the third, that of the literalists, that the predictions can only be fulfilled by the gathering of *all* the Jews from all quarters of the earth, and their political establishment in Palestine. These three theories he rejects, adopting, however, a modification of the third. He believes that while a great number of the Jews will return to Palestine, many will also remain in the nations where they are scattered; and there, becoming converts to the Christian religion, will exert a salutary influence as the most efficient instruments in bringing the Gentiles to Christ.

Dr. D. relies for the defence of this opinion, 1. On the Old Testament prophecies; 2. On what he conceives to be confirmatory evidence in the writings of the New Testament; and, 3. On the progress of events, which seem to him to look towards such a consummation.

We have carefully examined the reasoning of our author; but, to our own minds, he seems not to have succeeded in making out his case. He commences by citing "two or three of the most prominent" of the prophecies. The first is Ezek. xxxvi. 8-14.

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

"For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

"And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

“ And I will multiply upon you man and beast : and they shall increase and bring fruit : and I will settle you after your old estates, and will do better *unto you* than at your beginnings ; and ye shall know that I *am* the Lord.

“ Yea, I will cause men to walk upon you, even my people Israel ; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

“ Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations :

“ Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.”

Our author affirms that this Scripture was not fulfilled in the return of the Jews from Babylon, 1. Because their condition after the restoration was not “better than at their beginnings,” but infinitely inferior ; and, 2. Because this condition was to be one of permanency, and the land was to be “no more bereaved of men ;” but there have been “whole centuries” since that time, in which “a Jew was not allowed to set his foot on the Promised Land.” Hence, he infers that “this prophecy is yet to be fulfilled by the restoration of the Jews, and their establishment as a political state.”

But we have failed to see the necessity of this inference. When we recollect to how great an extent the predictions of spiritual prosperity are shadowed forth in the Scriptures under figures of temporal good, we see no difficulty in understanding this prophecy to refer to the restoration of the Jews to the favor of God. In that age, the spiritual things of the coming dispensation, if they had been described in merely spiritual terms, would have been but dimly apprehended by the people. Symbols drawn from the things which they could understand were, therefore, not only indispensable, but the most natural and striking method of communicating those prophecies to the Jewish nation. And the fact that the prophecy has never been *literally* fulfilled, is, in our judgment, no reason at all why it ever should. A spiritual fulfilment in the conversion of the Jews to Christ is all that need be expected. We beg leave respectfully to refer Dr. D. to a principle of interpreting prophecy, which he himself has laid down in speaking of Edom ; and which is as correct in this case as in that : “Most injudiciously,” he says, “have some writers attempted to find a *literal* fulfilment of the glowing vaticinations of Ezekiel and Jeremiah in regard to

Edom ; this unwise mode of interpretation is as much out of place here, as it generally is in the exposition of Scripture prophecy."

But again, a literal fulfilment of this passage, should it ever come to pass, would be fatal to our author's theory. For the prophecy is, "I will multiply men upon you, all the house of Israel, even all of it." But how could this be said, if, according to his theory, a vast number of the house of Israel are still to be scattered among the Gentiles, and not to return at all to Palestine?

The second passage quoted by Dr. D. is from Is. xi. 10-12.

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek ; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of Israel, and gather together the dispersed of Judah from the four corners of the earth."

In connection with this passage, he remarks as follows :

"These verses fix the restoration of Israel at least within the gospel-period, which began 500 years after the return from Babylon, and of course they cannot be referred to it. And yet, as if to prevent the possibility of such a reference, the prophet recognizes that return as the first recovery of Israel, and declares that the burden of his prophecy was the recovery of Israel 'a second time.' Now as this second recovery is to occur in connection with the triumph of the gospel, we know undoubtedly that it has not taken place ; for Israel is yet dispersed among all nations, and still remains in unbelief.

This Scripture seems to us as little relevant to the proof of the theory, as the former. A sound interpretation by no means gives it so exclusive a reference to the literal restoration of the Jews to the promised land. It seems to us that the limitation, "the second time," is not used, in the passage, with relation to a first time implied, to-wit, a former return of the Jews ; but that it signifies only that there should, at a future period, be a restoration of the Jews to the divine favor, a return of God to bless them, and to do them good after he had done them hurt ;—the definite expression, the second time, being put for the indefinite. And, in respect to the spiritual design of the verses, according to the principles before laid down, we have not a doubt. It is, as the

author remarks, a recovery which is to occur in connection with the triumph of the gospel; but would not a spiritual recovery occur in connection with the triumph of the gospel? Or, admitting, that this second restoration is spoken of with a designed recognition of the first, when the outcasts were gathered home again to their own land,—how sublimely does the prophecy shadow forth the glorious things of the latter days, when the Son of God shall erect his ensign on the mountains; when the Gentiles, responding to one another from hill to hill and from valley to valley, shall celebrate the life-giving cross, gathering around that hallowed symbol, as all their salvation and all their desire; and when the Jews, recalled from their long wanderings and their protracted rejection of the Messiah, shall be drawn together to submit to his sceptre, even “from the four corners of the earth.”

Dr. D. proceeds to quote a passage from the thirty-first of Jeremiah, which, he says—

“Is a prophecy concerning the restoration, that absolutely precludes either a spiritual interpretation or an application to the return from Babylon. ‘Behold, I will bring them from the *north* country, and gather them from the coasts of the earth.’ The return from Babylon was from the east, not from the north. But in this second restoration the prophet says expressly, ‘Thou shalt yet plant vines on the mountains of Samaria; the planters shall plant and eat them as common things.’ So far from the Jews planting vines on the mountains of Samaria after their return from Babylon, there were no dealings between the Jews and the Samaritans. This prophecy is, therefore, yet to be fulfilled.”

Doubtless it is yet to be fulfilled. But why may it not be fulfilled in a spiritual, rather than a literal sense? The author says, the prophecy cannot refer to the return from Babylon, because the Jews then came from the east. In the final restoration, they are to come “from the north and from the coasts of the earth.” But we submit, whether the north is not used in reference to all distant, desolate, and inhospitable regions, according to ancient usage, which the Romans perpetuated in placing Scythia, their “*ultima Thule*,” in the extreme north? The Hebrew word used in this place, which is translated “the north,” is formed from a verb signifying “to conceal.” Gesenius renders the noun, “the *north* (perhaps, literally, the *concealed, dark place*, like *πρός*

ζόγον in Homer.") This is his first definition. He adds that it is used poetically, for *the whole heaven*, Job 26 : 7. Applying these significations to the passage in Jeremiah, we have the interpretation simply this,—that the Jews, in every remote and inaccessible place where they may be dwelling, under the whole heaven, shall be made partakers of this spiritual restoration. God will seek them out wherever they are hid, and bring them to himself. In respect to the allusion to Samaria, it seems to us that the prophet here designs to describe that golden period, when the feuds of rival provinces shall be forgotten; when, under the influence of the gospel of peace, the Jew shall lay aside his implacable hate, and again have dealings with the Samaritans; and when the true worshippers, confined neither to Gerizim nor to Moriah, "shall worship the Father in spirit and in truth."

The same principle of interpretation is applicable to the rest of the passages cited. We must take the liberty, in passing, to remark that, in some cases, Dr. D. assumes the ground which is to be proved. For example, in speaking of the reasoning of Paul, in Rom. xi. 25, 26, he observes, "So the apostle says expressly that the dispersion and blindness of Israel are only temporary. His words are, 'Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved.'" We look in vain in this quotation for the assertion that the "dispersion" of the Jews is only temporary; the Scripture affirms only, that "blindness in part has happened unto Israel." Again, it is not said by the apostle, Israel shall be restored to Palestine as a nation; but only, "Israel shall be saved." In this whole chapter, the most appropriate place for such a doctrine, Paul speaks only of the restoration of the nation, through the gospel, to the favor of God.

Our author says further, as inconclusively, it seems to us, as before,

"Hosea describes the dispersion of Israel, and determines the period of their restoration. 'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return, and seek the Lord their God and David their king; and shall fear the Lord and his goodness

in the latter days.' This description will not apply to the condition of the Jews during their captivity in Babylon, but is strikingly true of them since their city has been trodden down of the Gentiles. It is to be remarked, moreover, that their restoration is to be in 'the latter days,' which is a term applied expressly to the period of time marked by the reign of the Messiah."

We agree with the opinion that this restoration is to be in the days of the prevalence of the gospel; but where in the passage is it said, that it is to be a political restoration to their own land? We read only, "they shall fear the Lord and his goodness in the latter days"—a true description of their conversion, but by no means affirming or even implying their return to Palestine. Or, if this idea is supposed to be contained in the phrase, "the children of Israel shall return and seek the Lord their God," etc., we answer, by a very common Hebrew usage, according to the figure of rhetoric denominated "*hendiadys*," "return and seek," is put for the simple phrase, "seek again;" that is, they shall seek the Lord their God, and become loyal subjects of the Son of David, the Messiah, after having been for a season estranged from him and pursuing a course of rebellion. We cannot, therefore, concede, that these passages "are sufficient to warrant the conclusion that the Jews, as a people, will be restored to Palestine, and there constitute a political state." Even Dr. Henderson (on the Minor Prophets, Hos. 3: 4, 5) sees in the passage only the prophecy of the conversion of the Israelites; and not a prediction of their restoration.

In alluding to the time of the formation of this Jewish political state in the Holy Land, he says, "the general agreement of commentators, the prevailing feeling among Jews and Christians, and the internal and political condition of all nations, indicate that the time is at hand." In this passage it is implied that most commentators agree in the opinion that the Jews will soon be restored to Palestine. But so far from a general agreement on this point are the critics, that we are told on competent authority, that not a single respectable commentator in Germany believes that such a restoration will take place at all.

Dr. D., as we have said before, takes the ground that the Jews are to be the most efficient instruments in promoting the final triumphs of Christianity. Their num-

ber* and their dispersion throughout the earth, he regards as peculiarly favorable to such an office. He suggests, also, that the Ten Tribes, scattered among the heathen, will be chiefly instrumental in the conversion of the heathen; and the tribes of Judah and Benjamin, in turning the Catholics and Mohammedans, the Greek church and the Armenians, to the worship of the true God. And thus, he says, they will "accomplish the yet unfulfilled promise to Abraham, that in his 'seed shall all the nations of the earth be blessed.'"

But these views seem to us to want confirmation. We see nothing in the existing state of things, we read nothing in the Scriptures, which indicates that the Hebrew race is to bear so prominent a part in the conversion of the world. What instrumentalities God may use hereafter in accomplishing his purposes, we cannot tell. Nor is it of much consequence. Of one thing we are certain; to wit, that the promise to Abraham will be fulfilled, even if the Jewish people should enjoy no such agency in the conversion of the world. Christ is the seed of Abraham, and in him "shall all the nations of the earth be blessed." In him "the middle wall of partition" between Jews and Gentiles is broken down, and both are made one in Christ. We see no necessity for a distinction between Jews and Gentiles in respect to nationality, to office or to destiny. We see no necessity for a social separation, by the restoration of the Jews to Palestine; for if they are true converts, they will be separated only geographically; they will still be one in Christ with all the people of God. And we see no necessity for a formal, a national amalgamation with the nations among whom they dwell. Their distinction is a fruit of their Judaism. When they renounce the peculiarities of their unbelief, becoming Christian disciples, they will be one with all Christ's disciples, and their amalgamation with Gentile believers will follow of course. "For in Christ there is neither Jew nor Greek, barbarian, Scythian, bond nor

* The author's estimate of the number of Jews, of the tribes of Judah and Benjamin, is as follows: In Poland 1,000,000; in the Russian Empire, 2,000,000; in Germany, 750,000; in the Low Countries, 90,000; in France, 75,000; in England, 60,000; in Italy, 200,000; in North and South America, 100,000; in the Mohammedan states of Europe, Asia and Africa, 3,000,000; in Persia, China, Hindostan, 1,000,000.

free; but Christ is all and in all." The nature of the Christian religion seems to take away the necessity for the restoration of the Jews to the Holy Land, and for every presumed arrangement by which the distinction is to be recognized between Jews and Gentiles.

In the conclusion of this chapter, our author exhibits those signs of the times, as he denominates them, which seem to him to "indicate the near approach of the conversion and restoration of Israel." These are "the present state of the Jewish mind; the sentiments of Christian nations and churches towards the Jews; the state of Palestine; and the condition of the Turkish empire." Under each of these heads, he brings out many interesting facts. He shows that the Jewish mind is in a state of decided progress; but their progress evidently leads them more and more to the adoption of Christian institutions. Many begin "to faint in the hope of a Messiah to come." Some are inquiring "whether the promises of a Messiah have not been fulfilled in the blessings of a German fatherland, in many parts of which they have been emancipated from all civil disabilities, and enjoy perfect toleration of their religion." And "many others, whose hope of a Messiah to come has well nigh perished, are beginning to inquire whether Jesus of Nazareth may not be the Messiah." Many secret inquirers diligently read the New Testament; and numerous conversions to Christianity take place among them. These things all indicate the approaching conversion of the Jewish race; none of them, so far as we can see, their restoration. It is true that there exists among them a traditionary expectation that they shall once more inherit the Holy Land. This expectation, however, may be deemed only a natural yearning for a land, once given them by Jehovah, the scene of stupendous miracles, and the seat of their nation in the golden days of its prosperity and splendor. It can easily be traced to the literal interpretation of prophecies, which were designed of God to be understood only spiritually. We see no good end to be answered by their restoration. Few of them would be willing to retire from their lucrative business relations, for the sake of it; and the conversions to Christianity which occur among them seem to us not only to make it needless, but to render such a

return wholly unlikely and improbable. The attention of Christians is drawn more and more to seek the welfare of the Jews; but their efforts are directed to their conversion, rather than to their colonization in Palestine. Neither the London Jews' Society, the most important institution of this kind, nor any other association for the amelioration of their condition, so far as we know, aims to reestablish the Jews in the Holy Land. We find, therefore, in the interest manifested by Christians, no tendency at all to the end in question. Palestine, it is true, is bereaved of its inhabitants; its rich valleys have become barren, or are covered with weeds. The terraces of its hills are broken down. Its cities are in ruins. While it is capable of sustaining a vast population, it nourishes only a scattered few. In the gradual advancement of the human race, and especially in the progressive influence of Christianity, the Holy Land is destined again, as in ancient times, to "send forth men like a flock." Its hills will be terraced again and bring forth fruit abundantly. Its vallies will be tilled and sown. Its cities will rise from their ruins, and be filled once more with busy inhabitants. Christian temples will take the place of heathen fanes and the mosques of the false prophet; and the hymns of spiritual worshippers will again resound over the regions that echoed, in ages past, the high praises of God. Of this we have not a doubt. But it is not necessary that the Hebrew race should be gathered out of all nations and carried thither to accomplish it. In Christ, the wall of partition is broken down. In him, the Jews are no more than their Gentile brethren. God is held to Jewish saints by no higher promises than those which he has vouchsafed to Gentiles. Christianity melts down national distinctions. It associates all nations in one brotherhood. It binds together the most distant tribes and diverse people, as one family. In the universal prevalence of the gospel, Palestine will be no more, except for the associations connected with it, than any other land. No good end could be answered by a separation of its inhabitants from their fellow Christians; no benefit could arise from a distinction which should hold them aloof from the family of believers. They will have no higher privileges, they will enjoy no peculiar favor from God. The present and prospective state of Palestine

presents, therefore, to our mind, no indication whatever that the Jews will return again, to form a political state within its borders.

The present feeble state of the Turkish empire seems to us to have little bearing on the question of the restoration of the Jews to Palestine. The Turkish power will doubtless fall into early decay. It has in it few elements of strength or permanency. It cannot compete with Christian nations. The sceptre of the False Prophet has cast a blight over it, whose shadow is the shadow of death. But Britain and France, Austria, Prussia and Russia, have no interest in making conquests for the Jews. Should the Sultan fall, they will make partition of his dominions according to their individual interests;—they will be guided by a regard to the prosperity of trade and commerce, and the balance of power; not by a desire to secure a home for a despised race, scattered among every nation under heaven. The allied powers would not offer Palestine to the Jews for the foundation of an independent state. We doubt whether the Jews would accept it at their hands. Or even should the Jewish state be erected, we doubt if the nation could maintain it.

ARTICLE VI.

An Examination of the Review of the Minutes of the Southern Baptist Convention, held at Augusta, Ga., May, 1844. Published in the December No. of the *Christian Review*, 1845.

[It has hitherto been deemed proper, in the conduct of the *Christian Review*, to lay down principles which we have supposed to exhibit essential truth, and not to afford its pages as an arena for the contests of opponents. In all points pertaining to literature, theology, or philosophy, we regard this as the true policy. In a point of opinion and of measures, however, where something admits of being said on both sides without a violation of truth, we see no objection to the admission of candid and fair discussion between persons of sincerity, talent, and piety, who see cause to differ from one another. The present case is one of those in which we feel at liberty to depart from our course, so far as to exhibit to the extended denomination which we represent, what may be said on the other side in a discussion which has wrought a very serious influence on the economy of our benevolence. In a publication in which every part of our country has an equal interest, it is just that the two classes of views which divide us should be exhibited, if it were only as a matter of record for future time. The following article, by an eminent Southern Baptist, may be regarded as containing the sentiments of the part of the country in which he is widely known and esteemed. Ed.]

THE leading article in the *Christian Review* for December, 1845, is a review of the Minutes of the Southern Baptist Convention, held at Augusta, Ga., May, 1845. The design of the article is to vindicate the decision of the Acting Board of the Baptist General Convention, touching the resolutions of the Alabama Convention, and to cast the responsibility of the recent division of the Baptist denomination, in the missionary enterprise, on the South. This is the first vigorous attempt which we have noticed, to justify the proceeding of the Board. The defence was tardy in making its appearance. It

has, no doubt, been carefully prepared. Every thing which legal knowledge and ingenuity can do, has been done, to make good the defence. The article merits a respectful notice. It is a grave and ingenious discussion of a deeply interesting subject, published in a permanent form, and likely to produce an impression, very unfavorable to the Southern Convention, on those who have not an opportunity of seeing the other side. We had hoped that the subject would be permitted to sleep, not because we felt unprepared to vindicate the course of the Southern Convention, but because the discussion is likely to arouse and perpetuate feelings which all good men desire to see allayed. The Board, or their friends, however, have deemed it proper to pursue a different course. They had a perfect right to do so. We feel imperatively called on to buckle on our armor for the defence of our course; and we will solemnly endeavor to be governed in the combat by the principles of fairness and generosity.

The reviewer maintains, that the action of the Boston Board was constitutional; but if it were otherwise, that the South did not seek the proper remedy for the evil. We join issue with him, on both these points. We assert that the decision of the Acting Board was unconstitutional; but even if it were not, that the South adopted the only prudent and feasible course.

We address ourselves, without delay, to the discussion of the question, Was the decision of the Boston Board, in reply to the Alabama resolutions, constitutional?

The General Convention of the Baptist denomination was formed for the promotion of "Foreign Missions, and other important objects relating to the Redeemer's kingdom." For many years, its attention has been directed, almost entirely, to the work of Foreign Missions. Its constitution was originally framed, and from time to time it has been so amended as to promote this object. The constitution provided for the appointment of a Board of Managers. This Board is the creature of the Convention. It is appointed solely to execute the purposes of the body creating it. It has no power but from the Convention; and only so much as is plainly expressed, or implied in the action of the Convention. The members of the Board have, as individuals, all the rights which they possessed previous to entering the Board; but, as a Board, their

power is delegated, and limited by the will and design of their constituents. These propositions, we presume, are indisputable.

The powers conferred on the Board are partly *defined*, and partly *discretionary*. The constitution clearly *prescribes the qualifications of missionaries*. As amended and passed, May, 1826, it contained the following article. "Such persons only as are in full communion with some church of our denomination, and furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries." These qualifications are essential in missionaries; and, in the judgment of the General Convention, none other is. The qualifications not included in this enumeration are, by a fair construction of the article, pronounced unessential. All who possess these qualifications are eligible to be appointed as missionaries, and none others are. The Board has no right, nor shadow of right, to declare any thing to be an essential qualification in a missionary, which the Convention has not declared to be so. "To exercise such a right, is to render the constitution nugatory. For the Board to decide that no slaveholder shall be appointed a missionary is, not to observe, but to change the constitution. This any man must perceive whose mind is unperturbed. The amended constitution would read, "That such persons only, as are in full communion with some regular church of our denomination, and who furnish satisfactory evidence of genuine piety and good talents, and fervent zeal for the Redeemer's cause, *and are not slaveholders*, are to be employed as missionaries." And what, we inquire, would be the value of an instrument which might be thus changed to suit the interests or caprice of a Board?

I quote from the Review, p. 494, "The Convention has nowhere said what should *not* be a disqualification; there is not one word in the constitution or by-laws as to disqualification." The writer blinds himself by the use of words. Neither the term qualification, nor disqualification, is found in the article under discussion; and yet it does provide, beyond all cavil, that the want of genuine piety, good talents, fervent zeal, and connection with a Baptist church, shall be disqualifications for appointment as a missionary. The Convention did not, in their

wisdom, deem it proper to prescribe other disqualifications. What then becomes of the sovereign claim set up on behalf of the Board, that, "what should be a disqualification in one who should offer himself for a missionary, was left *entirely* to the decision of the Acting Board?" It has not even "a slight show of authority."

To the Acting Board, thus constituted, and with its powers thus defined, was committed the duty of selecting missionaries. This power is *discretionary*. Among those qualified as the constitution prescribes, the Board is authorized to choose such as, from their age, measure of piety and talents, adaptation to the field of labor, and promise of usefulness, are most likely to promote the great object of their appointment. This power was plainly implied in its organization; was indispensable to the prosecution of the missionary enterprise; and was such as similar Boards usually exercised. It was the intent—the known and undeniable intent—of the Convention to confer on the Board this power, and no more, in the selection of missionaries. But, surely, it was not the purpose of the Convention to confer on the Board the power of multiplying, at their own discretion, the qualifications or disqualifications of missionaries—to decide that no man shall be appointed a missionary who has red hair, or a white skin, or was born south of the fortieth parallel of north latitude. To affirm that such a decision would be an abuse of power is erroneous. The Convention has conferred on the Board no such power, either express or implied. It would be an assumption of power not granted by the constitution.

What the South demanded of the Board was, not as the Reviewer intimates, that they should "*never refuse for any cause to appoint any one who possesses these qualifications*,"—those prescribed in the constitution. Such an addition to the article would be preposterous—such a claim, derogatory to the South. Nor did the South require that the Board should appoint many slaveholders, or even any slaveholders, as missionaries. They claimed, and most rightfully, that slaveholders, qualified according to the express provision of the constitution, should not, as a class, be proscribed—declared ineligible—unfit to be appointed missionaries. But the Board, in the exercise of "general and unlimited authority," and

resolved "to manage that whole business according to the dictates of their own consciences and understandings," and finding that there was nothing to restrain them "from requiring other and additional qualifications," pp. 488, 492, did adopt, in December, 1845, a new qualification for missionaries—"If any one should offer himself as a missionary, having slaves, and insist on retaining them as his property, we could not appoint him."

Let us examine this new law. It proscribes all slaveholders. They may be constitutionally qualified—may be men of fervent piety and shining talents—may be eminently fitted for missionary service—but if they insist on retaining their slaves as their property, no matter from what motives, of humanity or legal necessity, they could not be appointed missionaries. Slaveholders do not belong, in the judgment of the Board, to the class from which missionaries are to be selected.

The question returns, Has the Board the constitutional right to adopt this proscriptive rule? Did the Convention delegate to them this power? The import of the constitution must be ascertained by the circumstances of its formation, and the known sentiments of those who framed it. The debates on the adoption of the federal constitution have been held by all sound lawyers as the best commentary on its meaning. The constitution of the Baptist General Convention was framed by slaveholders, and non-slaveholders. They met, and coöperated, on terms of perfect equality. "There was no concession of the South to the North, or of the North to the South. Nothing was settled in regard to slaveholding, nor was the subject referred to in any manner whatever." p. 485. Can the Board, or the Reviewer, believe that the Southern men in the Convention, some of whom were slaveholders, and all of whom were associated in the strong bonds of Christian affection with ministers whose lot it was to own slaves, intended to confer on the Board the unlimited power claimed for them? In any of the changes since made in the instrument, was it designed to invest the Board with such authority? Certainly not. If such power was given, it was bestowed unintentionally, ignorantly, and, therefore, not at all. The intent of the Convention is the limit of the authority of the Board; and all beyond that point is usurpation.

If any doubt existed as to the import of the constitution, in reference to the appointment of slaveholders as missionaries, the history of the Convention furnished ample means of removing it. If the Convention appointed slaveholders to offices equally sacred and responsible with the office of missionary, it is a decisive proof that they did not design to proscribe this class from appointments as missionaries. What are the facts? Slaveholders were appointed to preach introductory sermons—to serve on important committees—to be members of the Board—to be Vice Presidents—to preside over the deliberations of the Convention—and a slaveholder was requested to represent the Convention in the English Baptist Union. These appointments were made by the votes of Northern members; and, though we do not know the fact, we doubt not, by the votes, in part, of the members of the Acting Board themselves. These appointments furnished no equivocal indications of the views and wishes of the Convention. Had the Board taken counsel from these indications, they could have had no difficulty in rightly interpreting the constitution. It could not have been the purpose of the Convention to confer on the Board, either directly or by implication, the power of proscribing from office a class of men trusted, honored, and exalted by the Convention itself. Acting simply as agents, the Board should have been willing to learn the import of the constitution from the actions of those who framed it, and gave it all its authority.

The past action of the Board itself shows decisively the interpretation placed on the constitution by the framers of it. It was affirmed by the committee of the Southern Convention, after a careful inquiry into the subject, that slaveholders had been appointed missionaries by the Board. This fact was stated by the committee to prove that the decision of the Boston Board was an innovation; and most conclusively did it prove it. But we now mention the fact, for the purpose of showing the interpretation placed on the constitution by the fathers—by those who penned it, and weighed every expression in it. Surely, their judgment was entitled to respect—the precedent, uncensured by the Convention, was an authoritative exposition of the instrument. “The argument,” says the Reviewer, “seems to be, that because some such

persons, no matter how small a number, at some time, no matter when, have been appointed missionaries, no matter whether known or not known to be slaveholders, when so appointed, that then the Board is bound at all times, and under any and all circumstances, to appoint slaveholders applying for appointment." p. 492. No, this is not the argument; nor does it to us even "seem to be" the argument. The argument is, that as some slaveholders have been appointed missionaries, some slaveholders might be properly appointed again; at any rate, that the refusal to appoint any such "is an innovation and a departure from the course hitherto pursued by the Triennial Convention." The Reviewer *seems* to call in question the correctness of the statement that slaveholders have been appointed missionaries. "If the Southern Convention," says he, "intended to set up a usage on this subject, they have surely wholly failed to make out any such usage. On the contrary, we think the facts clearly show that no such usage exists." p. 492. The committee of the Convention did not deem it necessary to enter into detail. It came within the knowledge of some of them, that slaveholders had been appointed missionaries by the Board. We remember that brother Ranaldson was mentioned as having received such an appointment. But did the Board know that he was a slaveholder at the time of his appointment? If they did not, it was because freedom from slaveholding was not then classed among the essential qualifications of missionaries. Mr. R. married in the south, and there was no concealment of the fact that he owned slaves. "But the seat of operations of the General Convention was first in Philadelphia, then Washington." That a Board, claiming "general and unlimited authority;" and who, in the interpretation of constitutional law, instead of seeking for the intent of the framers of the instrument in their known views and recorded actions, and abiding by the qualifications which the constitution has made essential in missionaries, claim the right of "requiring other and additional qualifications," on the ground that, "there is nothing *restraining* the Board," from doing so, (p. 492) should consider all precedents not set by themselves, worthless, is not surprising. The Board in Philadelphia or Washington, though composed of the very men who

drafted the constitution, has no authority with the Board in Boston.

If we might presume so far, we should like to ask the members of the Boston Board, or their advocate, a question. Since the Board has been "removed to Boston," several missionaries have been appointed from the South. The Board, no doubt, made diligent inquiry into their piety, zeal, talents, and standing. To suppose they neglected these inquiries would be to suspect them of unfaithfulness. Did they inquire whether these Southern applicants for appointment were slaveholders? And if the inquiry was made, was it made in official form, or, in such a manner as not to awaken the suspicion that non-slaveholding was deemed as important in a missionary as piety? An explicit answer to these questions might assist us in deciding the measure of importance which should be attached to the assertion, "That since the removal of the Board to Boston no slaveholder has been appointed, who was *known* to be such at the time of his appointment."

The fact is undeniable that slaveholders have been appointed missionaries, and the Convention did not, and from their uniform course, it is apparent, that they would not censure the proceeding. But slavery "has become, to a great extent, a new subject, since the adoption of the constitution of the Convention;" and therefore the Boston Board deemed it proper to "require other and additional qualifications" in missionaries.

We have another remark to make on this Review. The writer is clearly at variance with himself. All that the South has ever claimed, is that slaveholders, qualified as the constitution prescribes, shall be considered as eligible to appointment as missionaries—"fit to be chosen" to this important office—not to be rejected merely and universally on account of holding slaves. "Slaveholders," says the author, "and non-slaveholders are equally constitutionally eligible to the office of missionary." p. 489. Now this is the very point which the Boston Board has denied. "If any one," say they, "should offer himself as a missionary, having slaves, and insist on retaining them as his property, we could not appoint him." This decision clearly precludes every slaveholder from appointment. If he should give away his slaves, or sell them, or turn them loose, in hopeless poverty and wretchedness,

he might be appointed; but if he retains them, under no matter what circumstances, he cannot be appointed. And why not? Clearly, because that, in the judgment of the Board, he is "unfit to be chosen"—not suitable to be elected—not eligible. He does not belong to the class from which appointments may be made—he lacks an essential qualification for the office—freedom from the sin of slaveholding. Or, if the Board should admit that he is eligible—fit—suitable to be chosen for the office—they stand convicted of gross injustice. Why is it that they "could not appoint him," if he is confessedly fit or suitable to be appointed? But let us hear the Reviewer. "The fact that a man is eligible to office, surely imposes no obligation on the appointing power to appoint him to office." This is readily admitted. The appointing power, if it be guided by wisdom and justice, selects among those who are constitutionally qualified for office, or who are eligible to it, the candidates who are best suited for the place. For illustration, suppose the Board had to select a missionary from two applicants for the office—one a non-slaveholder, having a low degree of qualifications for it—the other a slaveholder, eminently suited for it—a man of sincere piety, fervent zeal, splendid talents, and great usefulness—a man holding slaves under circumstances which, in his own view, imperatively demanded that he should retain them, which would they choose? Would they select the wisest, the best, the most useful? Nay, in the opinion of the Board, he would be ineligible; unfit to be chosen. They could not appoint him. To select among rival candidates for office, duly qualified to fill it, is the appropriate duty of the appointing power; but to proscribe a class, not proscribed by the constitution, is not to select, but to exercise irresponsible power—in effect, to make a new constitution.

"We mean to speak with all due respect of every man, and of every man's argument, and of every man's opinion; but it is really matter of astonishment to us, that it should be attempted to maintain" so glaring an inconsistency as that a man is *eligible* to office, who *cannot*, under any circumstances, even when he is the most suitable, or the only candidate, be appointed to it. If this be eligibility, we perceive not wherein it differs from ineligibility. Slaveholders, it is conceded, are "constitutionally eligi-

ble," but, in the judgment of the Board, they are "unfit to be chosen," ineligible. "We *could not*," say they, "appoint him"—the thing is impossible. Turn, twist and torture the subject as you will, the unsophisticated mind perceives that the constitution is on one side—the Board on the other side—and the Reviewer on both sides.

And on what ground is the decision of the Boston Board, excluding slaveholders from appointment as missionaries, defended by the Reviewer? Unlimited and irresponsible power, as we have already seen, is claimed for the Board. "They are the Acting Board, and the only Acting Board, and they are to do every thing, and do it according to their own sense of duty. The truth is, the Board are left wholly to the guidance of their own consciences and understandings. There is no other limitation, express or implied, to their power." p. 488. Certainly, if the advocate does not make good the defence of his clients, it will not be from failing to claim adequate power on their behalf. The demand is commensurate with the loftiest aspirations of ambition. But we put the question to the advocate himself, and to all candid men, whether, if the Board had decided that they could not appoint any man as a missionary who did not own slaves, and insist on retaining them, it would not have been a violation of the missionary compact—the spirit, aye, "the spirit," and intent of the constitution?

It is urged in justification of the course of the Board, that they have done "nothing, literally nothing. They have promulgated a rule of action, but have not acted on it." Truly, if they have done nothing, they have not violated the constitution. But is it nothing to promulgate "a rule of action" which disfranchises, either directly or by fair implication, almost half the members and patrons of the Convention? If an officer of government were to avow his purpose of embezzling all the public money which might come into his possession, he could plead, "I have done nothing, literally nothing," but his plea would hardly secure him from dismissal. If a man makes fair professions, and deceives us, the fault is his; but if he reveals his purpose to deal unfairly with us, and we suffer him to harm us, the fault is ours.

The Board, it is maintained, would not have been expected, with just reason, to appoint slaveholders as mis-

sionaries. Listen to the Review—"The members of the Board, at the time of accepting their appointment, had no reason to believe that, with their known views and feelings on the subject of slavery, the South would expect that they could, according to their sense of duty, appoint slaveholders as missionaries." Now, really, this seems to us a singular sentence. The views and feelings of the members of the Board on the subject of slavery were not known to the South. When were they revealed? Where were they recorded? Has not the Board repeatedly professed official neutrality on this subject? How could the South infer that the Board would not appoint slaveholders as missionaries? From the fact that they met slaveholders in the Convention on terms of equality—treated them fraternally—communed with them at the Lord's table—appointed them to preach introductory sermons—listened to their preaching with seeming pleasure and profit—and affectionately pressed them to occupy their pulpits in Boston? To draw such a conclusion from such premises demands powers of ratiocination to which we lay no claim. Indeed, to our understandings, the inference would have seemed a gross libel on the consistency of our brethren. The suspicion that the Board would not appoint a slaveholder as a missionary, did not arise in the Alabama Convention from the circumstance that the North had abolished slavery herself, or that qualifications were demanded for preaching to the untutored Indians or degraded Africans, far above those required for preaching to the enlightened Bostonians, nor yet from any known views or feelings of the Board; but from a secret correspondence held with Jesse Bushyhead to induce him either to get rid of his slaves, or retire from missionary labor.

We have now shown that the "rule of action" promulgated by the Boston Board was at variance with the constitution of the Convention, expounded by the light of its past history, the early action of the Board itself, and the concessions of the Reviewer. And we proceed further, and assert, that, if the action of the Board was constitutional, the South adopted, under all the circumstances, the only prudent and feasible course.

The Reviewer is apprized that the unconstitutionality of the decision was not our only, nor indeed our chief objection to it. We considered it glaringly unjust to the

South. It excludes the South, either directly or by fair inference, from all participation in the Foreign Mission enterprise, except in contributing funds, a privilege granted to the ungodly. If a slaveholder cannot be appointed a missionary, lest the appointment should imply, on the part of the Board, approbation of slavery, neither can he be appointed an agent, or to any office, for the same reason. Nor does the consequence stop here. If a slaveholder is unfit to be appointed to office, then those persons who own no slaves, but countenance slavery, are connected with slaveholding churches, and derive their authority to preach the gospel from them, are equally unfit; and these two classes embrace all the ministers in the South. We now ask—we put it to the common sense and candor of every man, Is it fair, is it equal—that the South shall participate in all the burdens of the Convention, and be excluded from all its privileges? Our lot has been cast in a land where slavery prevails. We did not originate it. Many of us lament most sincerely its existence. We did not choose the place of our birth. Many of us had slavery entailed on us by laws which we did not enact, and which we could not, even if it were politic to do so, repeal. We must, in many cases, retain possession of our slaves, or disregard the laws of the land, and the principles of humanity and religion. We claim for ourselves the right of acting, in regard to this delicate and embarrassing subject, according to the dictates of our own consciences, without foreign control or interference. And we ask again, Is it just that we should be summarily excluded, by the mere action of the Board, from all participation in the work of sending the gospel to the heathen, save that of contributing money to the treasury?

After all that the Reviewer has said, we still deem the decision of the Board a plain infraction of the resolution adopted by the Convention in Philadelphia. It reads as follows:

“Resolved, that in coöperating together as members of this Convention, in the work of Foreign Missions, we disclaim all sanction, either express or implied, whether of slavery or anti-slavery; but, as individuals, we are free to express and to promote elsewhere, our views in a Christian manner and spirit.”

The obvious and undeniable design of the resolution

was to establish a principle on which slaveholders and non-slaveholders, might coöperate in the work of Foreign Missions on terms of equality, without any violation of conscience. We may coöperate, because we solemnly publish to the world, that this coöperation is not intended to imply a sanction of either slavery or anti-slavery.

"This resolution is," says the advocate of the Board, "in its terms and object, confined to the Convention. It has no reference whatever to the Acting Board." p. 493. It is true, the resolution was not expressly designed for the Board. We did suppose, however, that a resolution adopted by the Convention, under circumstances so solemn, for a purpose so important—the preservation of union, and by a majority so overwhelming, would have been regarded by the Board in the light of instruction. Had we known, as we certainly did not, that they claimed power, with no other limitation, express or implied, except such as was imposed by their own consciences and understandings, we might have judged otherwise. But considering them as mere agents, trustees of the Convention, we did suppose that the will of the Convention, revealed in a plain resolution, would be regarded by them as of equal force with constitutional law.

"This resolution," we read, "is wholly inapplicable to the Acting Board, and could not be acted on by them." p. 495. We think otherwise. The resolution settles a principle. In coöperating in the work of missions, we do not sanction either slavery or anti-slavery. The Board might, past all debate, have acted on this principle. But they reversed the principle. They said, we cannot appoint a slaveholder as a missionary, for this very reason, that the "arrangement would imply approbation of slavery."

We are not skilled in casuistry. Indeed, the workings of the human conscience are frequently as inexplicable as the reported wonders of clairvoyance. How men, good and wise men, could coöperate with slaveholders, in the work of Foreign Missions, "*as members of the Convention*," because the union implied no approbation of slavery; and refuse to coöperate with them, as members of the Board, because the arrangement does "imply approbation of slavery," we do not comprehend. The Reviewer may, perhaps, be able to enlighten us.

"The charge against the Board is," continues their apologist, "that by answering that they would not appoint a slaveholder, they have given their sanction to anti-slavery, contrary to the resolution." If the charge has been thus presented, it was unfortunately expressed. The Board by answering that they would not appoint a slaveholder, and plainly, by their words and acts, indicating that they would appoint anti-slavery men, not merely sanctioned anti-slavery, but censured slavery. They abandoned the neutral position taken by the Convention, that both "slavery and anti-slavery" are to be treated alike; and in the most explicit and peremptory manner, threw the weight of their official influence into the scale of anti-slavery, and placed themselves in an attitude of hostility to slavery.

But the South demanded of the Board an answer to the question, whether they would appoint a slaveholder as a missionary. The Alabama Convention made the demand. They had a perfect right to do it. There was an obvious and urgent reason for doing it. The Board were bound to answer the question frankly. We commend them for the candor of their answer. But our complaint is that their reply is unjust and ungenerous to the South. Putting out of sight the constitution, and guided by the resolution adopted in Philadelphia, and an impartial regard to the interests and rights of the North and the South, they should have answered, We are only agents of the Convention—this body is neutral on the subject of slavery and anti-slavery—we know no difference in our appointments between slaveholders and non-slaveholders—by the constitution they are equally eligible to appointments, and we will select the most suitable men for the work of missions from both classes. This answer would have been fair and equal.

But the Board had conscientious scruples as to the appointment of slaveholders; and they could not be required to violate their convictions of duty. We are surprised to find that the advocate of the Board lays so much stress on this plea. It does not, in our deliberate judgment, weigh a feather in this controversy.

Conscientious scruples may constitute an ample apology for refusing, or resigning a trust; but they afford no plea for violating it. The trustee is bound by the will of him

who makes the trust, whether that will be learned by direct instruction, or fair inference. The Board are trustees. They are appointed by the Convention to disburse funds for a specific object. In every case where the will of the Convention is revealed, either expressly or by implication, they are bound to be governed by it. To place their consciences or understandings in opposition to that will, is to betray their trust. These are among the most obvious principles of moral obligation.

We shall, we trust, be excused for speaking plainly. We solemnly protest that we have no resentment to indulge. If the members of the Acting Board had said, slavery is a sin—we can no longer coöperate with Southern Christians on terms of equality—we can do nothing which seems to sanction slavery—we cannot, without violating our consciences, execute the trust conferred on us by the Convention—and, therefore, either we must resign our trust, or the Convention must change its course in regard to slavery, we should have done homage to their scruples. Slaveholders as we are, we are capable of understanding and appreciating such honest scruples and lofty motives. But when the Board, as we think, in violation of the constitution, and disregarding the whole course and policy of the Convention, in the exercise of “general and unlimited authority,” disfranchise the entire South, and then justify the deed on the ground that they acted “according to the honest dictates of their consciences and understandings,” we must be excused, at least, from admitting the validity of the plea.

The deed was done. The Board deliberated, decided, and promulgated the decision, that no slaveholder could be appointed a missionary. What was the South to do? This was the plain, practical, and solemn question we were called to decide. We could not submit to the decision. We are amazed that our Northern brethren should have supposed, for one moment, that we would quietly yield to a decision so unequal and proscriptive. Suppose the Board had been placed in Richmond instead of Boston, and they had, in the exercise of “unlimited authority,” decided that no man could be appointed a missionary who did not either own slaves, or avow his belief that slavery is a divine institution, and blessing. Would the North have submitted to this invasion of their rights? We know

they ought not, and are fully persuaded they would not. What, then, we inquire, were we to do?

Let us hear the answer furnished by the Reviewer. "If the Board uses its power in a manner not satisfactory to the Convention, the plain and proper remedy manifestly would be, not by dismembering the Convention, but by removing the members of the Board." p. 490. Generally, the course here recommended would be wise; in this particular case, it would have been unwise. Let us candidly survey the facts. For several years past the abolition excitement had been rising and spreading in the North. The last two meetings of the General Convention were seasons of painful solicitude and exciting controversy. We all felt that we were standing on the heaving sides of a volcano. The hoarse rumbling, and clouds of smoke, not unmingled with sparks, were portentous of an approaching eruption. The adoption of the pacific resolution in Philadelphia inspired the faint hope that union might be preserved. This hope vanished with the decision of the Boston Board. To postpone the decision of the controversy until the next regular meeting of the Convention, would have been to perpetuate strife, increase on both sides the exasperation of feeling, and dry up the fountains of beneficence in the North and South. It would have been better to call a meeting of the Convention. And what would have been the result of such a meeting? Its call would have been the signal to prepare for the approaching conflict; fierce would have been the battle, and division would have ensued. Nothing short of a miracle could have prevented this result. Either the South must have separated from the North; or what was, in our judgment, more to be deprecated, and more likely to occur, the North would have been divided among themselves. Churches, Associations, and State Conventions would have been rent in twain. No man acquainted with the excited state of feeling, North and South, could have anticipated a more favorable result from such a meeting. We foresaw the evil, and sought to avoid it. There remained but one prudent course to pursue. It was to separate from the Convention, and do the work of missions in our own way. It was, in many respects, a painful alternative. We loved our Northern brethren. For the members of the Acting Board—the very men who had

adopted the proscriptive rule of action—we could but entertain fraternal affection. But the event had its bright side. There were many and powerful motives for a Southern organization for Foreign Missions, and other important objects, independently of all discord and sectional jealousies. The Southern territory is vast; and the resources of the Baptist denomination abundant. A Board placed within the territory, and sympathizing more deeply with the people, cannot fail more effectually to concentrate their energies and draw forth their resources, than a Board situated a thousand miles from them. We formed the Southern Convention; and events are now demonstrating the wisdom of the measure. Harmony is, in a good degree, restored in the North; the burning coals of controversy by being scattered are becoming cool; and the South are preparing for a vigorous effort to evangelize the world. We are now perfectly willing that the public may form their own opinions “of the just responsibilities of those, by whose influence and agency this separation has been produced.”

Here we might very properly close our reply, did not the Review contain some statements, which demand a particular and brief notice. “The Southern Convention,” it is said, “as the ground of their separation from the General Convention, formally and deliberately charge the Acting Board at Boston with having, in their answer to the Alabama resolutions, ‘*most clearly and unnecessarily exceeded their power, and violated their trust.*’ There is no charitable suggestion of innocence of motives, or mistake, or misapprehension, or any thing tending to mitigate the offence; but the charge is made in the broadest, most unqualified, and offensive terms.” p. 483. The Southern Convention spoke of the act, the recorded, published act of the Boston Board, plainly and candidly, “according to the honest dictates of their consciences and understandings;” but magnanimously refrained from casting the slightest imputation on the motives of the Board. They did not deem it incumbent on them, in a very concise statement of the grounds of their separation from the North, to enter into a vindication of the motives of the Board. They had a single object in view, and they pursued it without breaking the unity of their design. The Reviewer himself admits that no accusation was preferred

against the motives of the Board. "We have not seen," says he, "the Board charged with *any fraud or corruption.*" We hope the reader will note this concession.

We continue the quotation; "Nay, more, in the public address of the Convention, it is charged rather indirectly, perhaps, but very intelligibly, that the Boston Board designedly assumed the power complained of, at a period when the aggrieved thousands of Israel had, as it now appears, no practical remedy." p. 483. And again, "In preferring this charge under the circumstances, we know not how the Southern Convention can escape the responsibility of having *knowingly and deliberately preferred a groundless and unjust accusation.*" p. 493.

This is surely a "most grave and serious accusation, and when made against the venerable President of the "Convention, and the reverend ministers of the gospel his associates, we confess it seems to us, to say the least of" it, "to be made with a recklessness and disregard of character, for which the occasion can furnish no justification or excuse." p. 483. But let us candidly examine the charge. In the first place, the address was published, not by the Convention, but by a committee of the Convention. This plainly appears from the face of the Minutes. A committee was appointed to prepare and publish an address to the public; but they made no report to the Convention. The following is the passage on which the charge is based. "We pray our brethren and all candid men to mark the date of this novel rule"—the rule excluding slaveholders from office—"the close of the first six months of their three years' power, a date at which the compromise resolution could scarcely have reached our remotest mission stations. If usurpation had been intended, could it have been more fitly timed?—an usurpation of ecclesiastical power quite foreign to our polity. Such power was assumed at a period when the aggrieved 'thousands of Israel,' had, as it now appears, no practical remedy." In this quotation from the committee's address, there is no direct charge of *intentional* usurpation on the part of the Board. The Reviewer admits that "it is charged rather indirectly, but," as he thinks, "very intelligibly." We admit the language will bear the construction placed upon it by the Reviewer, but it is a mere and uncertain inference. It was, we presume,

hastily penned, and not carefully guarded in its expression; and judging from the tone and spirit of the Minutes of the Southern Convention, and the known moderation of the members of the committee, we are of opinion that no such implication as that charged was designed.

How fine an illustration is furnished by the apologist of the Board of the old adage, "The circumstances being altered alters the case." When the Southern Convention spoke of the act of the Board, without the slightest imputation on the integrity of their motives, he is offended, because there is "no charitable suggestion of innocence of motive, or mistake, or misapprehension, or any thing tending to mitigate the offence." But the case is altered. The committee of the Southern Convention pen a sentence from which it is inferred that they designed to charge the Board with intentional usurpation. And does the Reviewer charitably suggest "innocence of motives, or mistake, or misapprehension, or any thing tending to mitigate the" supposed "offence?" Does he show himself to be very tender of reputation? Far from it. He charges, not merely the committee, who drafted and published the address, but, as we charitably suggest, through mistake, the whole Southern Convention with "*having knowingly and deliberately preferred a groundless accusation.*" Oh, for more of that charity, both in the North and South, which "thinketh no evil!"

Now in the face of this accusation, we feel ourselves inclined to do justice to the Boston Board. We know them well, and love them, because we know them. They are good and wise, but not infallible men. They were tried under circumstances peculiarly embarrassing. They were called to steer the mission ship amid conflicting winds, and dangerous currents. They erred, as we think, in consulting expediency rather than equity—and looking to the results of their measures, rather than the constitution. It is to be hoped that the Reviewer claims for them a power, which they never claimed for themselves. At any rate, we doubt not, they conscientiously believed that their decision, in reply to the Alabama resolutions, would promote the cause of missions. We render cheerful homage to the Board for what they have done in this good cause. We cannot, and will not, withhold the expression of our gratitude and praise for years

of faithful toil, for a single act which we disapprove. Long, diligently, anxiously, and without remuneration, did they direct the missionary enterprise. The whole Baptist denomination gave them credit for their discretion, disinterestedness, and devotion to the work of missions. Their labors are recorded in heaven, and the saving influence of their efforts has been felt in the remotest parts of the earth. Far be it from us to abate one jot or tittle from the honor so well earned by the members of the Acting Board, with the venerable President at their head. Here we would gladly stop; but our work is not quite finished.

On p. 489, we read, "It is said the South stands on an equality with the North. Be it so, and what then? It is then said, that on the ground of that equality, the South has a right to require the appointment of slaveholders as missionaries. But what right has the North equal, or parallel to this? Has the North a right to dictate to the Board to appoint a non-slaveholder, or not to appoint a slaveholder? By no means. Neither North nor South can direct in this matter. The whole appointing power is committed to the Board. Surely, then, it is not equality which the South claims, but supremacy; the right of dictation and control." The South never claimed, and no portion of it ever claimed, that slaveholders should be appointed as missionaries, irrespective of their qualifications. They did claim that the Board should not put a mark on them, and exclude them from the possibility of appointment. And had the North no right, parallel with this? Had they no right to demand, that non-slaveholders should not, as a class, and irrespective of their constitutional qualifications, be proscribed from office? The North knew that the Board would appoint anti-slavery men; and we know, and the Reviewer knows, and the Board know, that the North would not have yielded for a moment the right to appoint such men. The South modestly desired to know whether, as they had some reason to suspect, slaveholders were a proscribed class; and this we are told, was a demand not of "equality, but supremacy; the right of dictation and control."

In the address of the committee this language is used. "The constitution we adopt is precisely that of the origi-

nal union." The Reviewer remarks, "This statement is not correct, and it is surprising that it should have been made." p. 495. It is not, indeed, in a rigorous sense correct; but for all the purposes of information it is correct. It was based on the same principles, was formed for the promotion of the same objects, its terms of membership, and its periods of meeting are the same; in a word, its dress is changed, but its body and spirit are the same.

We will listen again to the Reviewer. "The allegation 'that this Board undertook to declare *that* to be a disqualification, in one who should offer himself as a missionary, which the constitution had said should *not* be a disqualification,' is absolutely and wholly untrue." The committee stated what they conceived to be the meaning of the constitution. By fair implication it declares that holding slaves shall not be a disqualification in one offering himself as a missionary. We will, however, take the liberty of changing the expression. The Board undertook to declare *that* to be a disqualification, which the constitution had *not* said should be a disqualification. The wise framers of the instrument declared, not expressly, but with a clearness which a child may understand, that the lack of piety, good talents, and some other things, shall be disqualifications in persons offering themselves as missionaries; and the Board, in the plenitude of their power, have so amended this article of the constitution, as to declare that *slaveholding* also shall be a disqualification.

We quote once more from the Review: "If the South must cling to and cherish slavery, *in preference to every thing else*, and had assigned as the reason of her withdrawal, that the conflict of opinion on that subject has become so strong and violent as to render a continuance of the union painful and inexpedient, we certainly should not have controverted the soundness or sufficiency of the reason." p. 487. The supposition, in this extract, implies a grave slander on the South. I would charitably suggest the innocence of the writer's motives; but assuredly the South, (by which term the author means Southern Baptists,) does not "cling to and cherish slavery, *in preference to every thing else*." Slavery has been inherited by her; it clings to her; she feels it to be a burden and a curse; and gladly would she get rid of it, if

she could do so, without inflicting greater mischiefs than those which she would attempt to remove. Such, at least, we believe to be the sentiments of a large majority of professing Christians and considerate men in the South.

The separation has taken place. Posterity will judge of the matter, and lay the responsibility where it ought to be laid. At any rate, we must all soon appear at a tribunal where no sophistry can deceive, and no partiality pervert judgment. In view of this solemn reckoning, the best of us have great cause to exclaim, "Lord, enter not into judgment with thy servants." Henceforward, let there be no strife between the North and South. We are brethren. Our interest is one and indivisible. Entertaining similar views of the kingdom of Christ, we should vie with each other in labors and sacrifices to extend and perpetuate it.

A SOUTHERN BAPTIST.

ARTICLE VII.

RECENT FOREIGN PUBLICATIONS,

CHIEFLY IN BIBLICAL AND CLASSICAL LITERATURE.

Mr. Tischendorf, who three years ago published the New Testament part of Ephraem's Rescript, or Codex C., has now added the fragments of the Greek Septuagint which are found in this manuscript. It is probably the oldest relic of the kind which Christian antiquity has transmitted to us. The restoration of this work to a legible state by means of a chemical application, is one of the most signal triumphs of modern art, and constitutes an event which has excited the most lively interest among Biblical students. The expense of the entire work is about twenty dollars. The reprint of the New Testament portion we have had an opportunity to examine. It contains several preliminary dissertations in Latin, which give great additional value to the publication. The seventh section on the previous collations of the Codex is accompanied by an appendix on the original reading in 1 Tim. 3, 16, which will be read with interest on account of its exegetical and theological bearings. The question involved in that passage, it will be recollected, is whether Christ is there directly called God, or whether another proposed reading of the original text is the true one, which, if admitted, would take away the testimony of this manuscript to such an application of the term in this particular instance. The most serious objection, by universal consent, to regarding Θεός as the genuine reading, has been the supposed absence of the distinguishing sign between Theta and Omicron in the middle of the former letter. Contrary now to what has hitherto been considered as the fact in this discussion, Mr. Tischendorf testifies that he could trace distinctly the medial line which belongs to Theta; and he expresses his surprise that it should have escaped so universally the notice of preceding critics. Appeal will undoubtedly be made in future to this discovery; and the controversy, instead of proceeding by the agreement of both parties on the supposition that the Codex presents Omicron and not Theta, must hereafter reverse this position and assign the pre-occupation of the ground to the advocates of the Trinitarian reading. Griesbach urged against those who assumed that the

line which converts Omicron into Theta was once there, but had disappeared, that he had an equal right to assert that it was not there because it never existed; and no one will deny certainly that he was entitled to make this reply. But his own argument now stands arrayed against himself. The line is found to exist; and, by parity of reasoning, it must be assumed to be there because it was an original part of the letter, until reasons are adduced which will establish the contrary. The introduction of this new fact into the question was unexpected. It changes at least the *prima facie* aspect of the subject, and brings up points for investigation hitherto foreign to the inquiry. This transfer of the *onus probandi* remains the same obviously, whether we admit or reject the editor's conjecture that this line may have been inserted by a later hand. On a question of this kind, whether a single dot or stroke of the pen in a given instance was made by one person or another, any judgment which may be expressed must be a matter of mere individual opinion, and could not be urged upon others as demanding assent.

Dr. Hagenbach, Professor of Theology in Basel, has re-wrought, and published in an extended form, his *Encyklopädie und Methodologie der theologischen Wissenschaften*. There is no very satisfactory treatise on this subject; but this is not inferior, certainly, to any which has yet been produced. We preferred it, on the whole, to that of Pelt, even before the present revision and enlargement. Planck's *Einleitung in die theologischen Wissenschaften* will always be valuable, but extending only to the close of the last century, it is historically deficient. Harless's *Encyklopädie* we have found to be unimportant in every respect. The similar work of Rosenkrantz, which appears almost simultaneously in a new edition, is tinctured too deeply with his undisguised Hegelian partialities. Hagenbach belongs rather to the school of theologians formed by Schleiermacher.

Hengstenberg has advanced in his *Commentar über die Psalmen* to the first part of the fourth volume. It is probable that another part will enable him to bring the work to a close. This was advertised to appear the present month.

Dr. Scholtz, a Catholic Professor in the University at Bonn, so well known for his labors in behalf of the New Testament text, has undertaken an Introduction to the writings of the Old and New Testaments. Two portions have appeared. The second of them contains the *special* Introduction to the books of the Old Testament. The same scholar has written a recent dissertation in Latin on the Characteristics (*de virtutibus et vitiis*) of the different families of the New Testament Codices.

Prof. Dietrich, of Marburg, gives an extensive review of Drechsler's new Commentary on Isaiah, in a late number of Reuter's *Allgemeines Repertorium für die theologische Literatur*. As only half of the work has as yet been laid before the public, judgment should be suspended till it has made further progress. The work lays claim to a predominant practical character, though critical inquiries are not neglected. The Messianic portions of the prophet have received special attention. The views of the writer here are represented as, in the main, coincident with those of Hengstenberg; the translation is true to the original, and the philology sufficiently minute and rigid.

Dr. Theremin, one of the court preachers at Berlin, has enriched our homiletic and rhetorical literature by a new production entitled, *Demosthenes und Massillon*; a contribution as the author denominates it to the History of Eloquence. His popular work *Abendstunden* has just been issued in a third edition.

Superintendent Meyer, of Hannover, has found his *Kritisch exegetischer Commentar über das Neue Testament* so favorably received that he has just commenced a new edition. The successive volumes of this work have exhibited, from the first, a marked progress in the development of the author's ability. The first part of this second edition, which is confined to Matthew, we received six months ago; and from the use which we have made of it, have been led to form a high opinion of its merits. The author is still chargeable with no inconsiderable looseness of theological opinion, though there is some moderation of tone in this respect. If the remainder of the work should be executed in the style of this first number, the Commentary of Meyer will take precedence of that of de Wette, which it resembles most nearly in its general characteristics.

H. Ewald, the orientalist, has added a second volume to his *Geschichte des Volkes Israel bis Christus*. A third is expected to follow. This work, viewed simply as a historical effort, is considered as adding nothing to the credit of the writer. The critics pronounce him deficient in the talents requisite for such composition, aside entirely from the question whether particular opinions advanced by him are true or false.

M. Baumgarten has appeared with a new defence of the Genuineness of the Pastoral Epistles, *Aechtheit der Pastoralbriefe, mit besonderer Rücksicht auf den neusten Angriff von Herrn Dr. Bauer*.

The excitement occasioned by Strauss's book, which agitated so deeply the German theological public for some ten years, is rapidly passing away. It has given birth, however, to works of Christian learning and scholarship, which possess an intrinsic importance of their own, and must continue to be of permanent interest for genera-

tions to come. Such a work is Dr. Neander's *Das Leben Jesu Christi in seinem geschichtlichen Zusammenhange und seiner Entwicklung*, which after having been for a long time out of print, he has at length found leisure to revise and issue in a fourth edition.

Dr. Andreas Wagner, who has made the natural sciences a subject of special study, is employing the fruits of this learning for the illustration of the Bible. A recent work of his, entitled "History of the Primitive World, with special reference to the Diversities of the Human Race and the Mosaic account of the Creation," is commended in Dr. Hengstenberg's *Evangelische Kirchen-Zeitung* as an important publication.

Dr. Tholuck, in his *Literarischer Anzeiger* speaks of Oehler's *Prolegomena zur Theologie des Alten Testaments* as an able effort. Something more extended and systematic is anticipated soon from the same source. The author was formerly Repetent in the Theological Seminary at Tübingen, but is now a Professor in the gymnasium at Schönthal.

A volume from the hand of Professor Schaller, of the University of Halle, *Vorlesungen über Schleiermacher*, has received the very uniform approbation of the critical journals, as an interesting, just and philosophical exhibition of the influence of this extraordinary man upon the theological opinions of Germany. There is scarcely any one department of Biblical or theological studies, to which his activity was not extended and in which the authority of his name is not still revered. His views lie scattered through numerous writings; and, as he wrote no single work which presents a comprehensive survey of his system, it must be a sufficiently difficult task to explore so wide a field, and collect from it the materials requisite for a correct view of his philosophical principles. This publication claims the merit of putting the reader in possession of such a view, without subjecting him to the labor of making an investigation for this purpose, for which few would have at their disposal either the time or the means.

Mr. Kiepert, who has won so extensive and deserved a reputation for his skill in the projection of maps, has devised one to illustrate Dr. Neander's History of the Planting of the early Christian churches. From the nature of the case, it is equally well adapted to the study of the Acts of the Apostles, and is sufficient also for that of the ecclesiastical history of the first Christian centuries. This chart possesses, therefore, the twofold recommendation of having the authority of Dr. Neander for the correctness of the historical and statistical information

which it embodies, and of being sketched, at the same time, by so practised a hand as that of Mr. Kiepert. A very useful map, but necessarily on a limited scale, has always been attached to the original German work, executed by J. T. Grimm.

The *Kurzgefasstes exegetisches Handbuch zum Alten Testament* in the rationalistic interest, is still in progress. A recent addition has been made to the series in a Commentary on Judges and Ruth, by Ernest Bertheau, member of the Theological Faculty at Göttingen. To this series belong the commentaries of Hitzig on the Minor Prophets, Hirtzel on Job, Knobel on Isaiah, and others. The promised work of Tuch on Joshua is still delayed.

The *Neue Jenaische Allgemeine Literatur-Zeitung*, for August 1845, contains a series of elaborate articles, by Bornemann, on Dr. Winer's new edition of his Grammar of the New Testament Idiom. The general tone of them, as might be expected, is strongly commendatory. The *magnus saeculorum ordo* in regard to the philology of the New Testament will be dated hereafter from the publication of Winer's grammatical labors. There was formerly a time when every scholar who occupied himself with Grecian literature regarded it as a matter of duty and honor to apply the results of his study to the New Testament, so as to contribute something to its illustration and criticism. The merits in this way of Bentley, Markland, Dorville, Valkenaer, Wesseling, Ernesti, and others, are sufficiently well known, without speaking of those who belonged to an earlier period. John F. Fischer in Leipsic, towards the close of the preceding century, seems to have been nearly the last philologist who combined thus classical and sacred studies. They were then unfortunately separated from each other. A school of Grecists followed, who felt no interest for sacred learning; and the cultivators of sacred learning, on the contrary, looked upon the progress which was taking place in classical philology as scarcely worthy of their attention. Hence the commentaries of Koppe, Pott, Heinrichs, Kuinöl and others, not only left unappropriated the results of that more rigid grammatical study which Hermann and his school had introduced, but continued to treat the language of the New Testament on the old, arbitrary principle which enabled the exegete to bring any views into the Bible or out of it, which he might choose to adopt or reject. The exegetical writings of such a critic as Kuinöl are not indeed without their value still, but this is not philological. On a question of language, he is no longer a respectable authority. It was reserved for Dr. Winer to restore the connection thus broken off, and to make the study of the classical Greek authors tributary again to the

illustration of the sacred writers. He prepared the way for this achievement in the first edition of his Grammar, which appeared in 1822. This was a mere pamphlet, simply laying down the true idea on the subject, and pointing out generally the proper relation of the two branches of study to each other; but it found so much response, that he was called to issue a second edition in 1825, a third in 1830, a fourth in 1836, and finally, a fifth in 1844. The pamphlet had already become, in the fourth edition, a volume of 584 pages, and this number has now been increased to 734. Here, in addition to the use which has been made of the older works, we find upon almost every page the names of such men as Hermann, Lobeck, Matthiä, Buttmann, Bernhardt, Rost, who have done so much for classical Greek literature, as well as those of Scholtz, Fritsche, Lachmann, de Wette, Meyer, Wahl, Lücke and others, who have labored more directly either upon the text or the exegesis of the New Testament. The use of such a work is indispensable, of course, to every thorough Biblical student.

The work of Johannes Kirchhofer, Professor of Theology at Schaffhausen, containing the Testimonies of the first four centuries to the New Testament canon, we have examined with much interest. The work was commenced in 1842, and consists of three parts now brought together in one volume, the last of which appeared in 1844. Its German title is *Quellensammlung zur Geschichte des Neutestamentlichen Canons bis auf Hieronymus*. It gives in the original Greek and Latin all the passages found in the early writers, both Christian and pagan, which either afford evidence of the existence of the New Testament scriptures, or illustrate in any way the views of the first Christians in respect to their genuineness and authority. We have, first, the testimony of Christian writers, so far as it relates to the New Testament books collectively; second, their testimony in respect to these books individually; third, that of pagan writers, as Lucian, Celsus, Porphyry; and, finally, that of heretical sects or individuals, such as Marcion, Valentine, Heraclion, the Gnostics, Ebionites, Montanists, etc. A Latin Translation is placed in a parallel column to the Greek; and notes, not very extensive but appropriate, supply such historical and biographical information as the reader may need. Previous collections of the same general character, like Lardner's *Credibility* or Orelli's *Selecta Patrum* have been used, of course, in the preparation of the work; but the author has also read over the whole ground for himself, and has not been obliged to surrender himself blindly to the guidance of others. In these days, when it is so necessary to carry back the student to a survey of the historical ground

upon which our reception of the New Testament canon rests, such a book is adapted obviously to answer a very useful purpose. None of the Commentaries or Introductions to the New Testament contain the requisite amount of such material.

A new Life of the Apostle Paul, *Sein Leben und Wirken, seine Briefe und seine Lehre*, has been written by Professor Bauer of Tübingen. Of its particular character we have no information. The author is a different man from B. Bauer, whose name is associated with that of Strauss and Feuerbach.

We have from Dr. J. Fr. Röhr an enlarged edition of his Palestine, or *Historisch-geographische Beschreibung des jüdischen Landes zur Zeit Jesu*, embracing at the same time a particular account of the country as it now is. The discoveries of Professor Robinson have been made to contribute to the greater completeness of the present edition.

The review of Böhringer's *Kirche Christi und ihre Zeugen oder die Kirchengeschichte in Biographien* in No. 51 of Reuter's Repertorium, is highly eulogistic. The plan of the work is exceedingly attractive. In a series of biographical pictures it presents to us the most distinguished lights of the church, with so much collateral history interwoven as may be necessary to render them a full and fair representation of the times to which they belong. The first two parts exhibit in this manner the principal men of the earliest Christian age. The third, which is the particular subject of the notice here referred to, treats of Ambrose and Augustine. The fourth and last part will be devoted to Chrysostom, Leo, and Gregory.

Professor Winkelmann has been engaged for a long time in preparing a new edition of the Moral Writings of Plutarch. He has resigned his office in the gymnasium at Zürich, and removed to Dresden, where he will devote himself more entirely to this labor. Some fruit of his study in this field from which so much remains yet to be gathered, may be expected soon to appear.

The new edition of Rost's Greek Grammar, the seventh, is reviewed by Poppo in a late number of the Halle *Allgemeine Literatur-Zeitung*. The author regards his re-construction of the Syntax as the distinguishing merit of this edition. The reviewer admits fully the claim asserted to improvement in this respect, as well as the title of the work in general to the great popularity which it enjoys; but he specifies some inadvertencies of statement, and suggests some changes by which he conceives that its excellence may be still further increased.

The *Real-Encyklopädie der classischen Alterthumswissenschaft* or Dic-

tionary of Classical Antiquity, commenced by Pauly, will not be interrupted by his death. Arrangements have been made for its continuance under the direction of Professors Waltz and Teuffel, in whose hands the undertaking will suffer no loss of character. The two or three numbers which they have already issued, justify the most favorable expectations.

Krebs's *Antibarbarus der Lateinischen Sprache, dritte Auflage* is subjected to a thorough review by Dietrich, of Freiberg, in the first supplementary Heft of the *Zeitschrift für die Alterthumswissenschaft* for the last year. Its general merits are fully recognized; but at the same time, important deficiencies and inaccuracies are pointed out. It has the character of a compilation rather than of an original, independent work. It contains much traditionary material, which has been adopted in some instances without due revision.

The same number of this periodical contains a valuable article on the most recent works illustrative of Pindar. It gives one an impressive idea of the philological activity of the Germans, to see how many productions of this character have appeared even since the beginning of 1840. C. L. Kayser, Professor at Heidelberg, Fr. Heinsoeth of Bonn, Theod. Bergk of Leipsic, Schneidewin of Göttingen, together with others, have published writings since that period, which occupy an important place in the study of this Greek poet.

It is interesting to observe the tendency which many of the German scholars manifest at present to make the study of antiquity subservient to the illustration of fundamental moral and religious ideas. Lasaulx, formerly professor at Würzburg, but recently transferred to Munich, is setting an excellent example in this way. He has treated in this spirit the subject of the Pelasgian oracle of Jupiter at Dodona, the propitiatory Sacrifices of the Greeks and Romans in their relation to the one on Golgotha, the Sense of the tradition of Oedipus, the Prayers of the Greeks and Romans, the Curse among the Greeks and Romans, the Oath among the Greeks, the Oath among the Romans, and still other similar topics. Some of these treatises have just appeared. He has a noble co-adjutor in such labors in Nägelsbach, the well known author of the Homeric Theology.

Poppo, who is a master in Thucydidean studies, has honored, or at all events, distinguished Dr. Bloomfield's History of the Peloponnesian War, etc., by an extended notice in the Berlin *Jahrbücher für wissenschaftliche Kritik*. It may be found in the July number of the last

volume. If this English scholar deserves the censure which he has received, he must be a great offender.

The entire works of Seneca are in a course of publication by C. R. Fickert. The text is revised, accompanied by notes, critical disquisitions, and an Index to the whole. Three volumes have been printed, and a fourth, which will conclude the series, is soon to be added.

The substance of what is important in Aristotle's Logic is contained in Dr. Trendelenburg's edition of the same, prepared for the use of schools. A first, second, and now a third edition of this work has made its appearance. Its title is *Elementa Logices Aristotelicae*.

Dr. Gustav Mühlmann has published a new Lexicon of the Latin language in two parts. The first contains the Latin-German, the second, the German-Latin portion. With the former is connected a copious appendix, containing the geographical, mythological and historical names embraced within the ordinary circuit of Latin studies. It is intended as a Manual for the use of schools, and is said to be distinguished for clearness and precision in the definitions, as well as method and convenience in the arrangement of the materials.

Bremi's edition of the Select Orations of Demosthenes has been revised and issued anew, under the care of Dr. Sauppe. The latter is a philologist of the Leipsic school, and has a reputation which will confer on the work an increased celebrity.

Professor Wagner, of Dresden, has prepared a very convenient edition of Virgil, for the earlier stages of Latin study. His larger work, published in 1841, was not adapted or designed for such a use. He has excluded from this new edition the more critical materials of the first, and has endeavored to furnish the student with just such helps as are necessary for enabling him to understand the poet.

The recent biography of the philologist, *August Matthiä in seinem Leben und Wirken, etc.*, by his son, will prove an interesting work to the lovers of classical learning. He was born at Göttingen in 1769, and died at Altenburg in 1835. He entered early upon his philological career and continued it till the close of his protracted life. His literary associations with men devoted to similar pursuits were extensive; and a good delineation of his history must throw important light upon the times in which he lived. In addition to his Grammar, by which he is best known in this country, he published an outline of Greek and Roman literature, the hymns of Homer, select portions of Cicero, and various other writings, both in Latin and in German.

The writings of Plutarch are studied with increasing zeal in the

German schools. His Life of Themistocles has been edited anew by A. F. Gottschicke, with an accompaniment of notes suited to the wants of the student. The faithful labors of Sintenis on the text of the Lives, have greatly facilitated the work of editing this portion of Plutarch's writings. A similar service is still needed for the *Moralia*. Dübner's text does not satisfy the critical public. He does not appear to have availed himself even of all the means of correcting it, which his residence at Paris rendered accessible to him.

Professor Schmidt has taken up, in a recent monograph, the vexed question of the relation of the Greek Aorist to the other tenses. It is too much to hope that he has disposed of the subject so as to leave no occasion for future discussion.

The eighth and last volume of F. Jacobs's *Vermischte Schriften* is advertised as printed. It consists of addresses, literary correspondence, and fugitive articles.

A new *Griechische Grammatik für Schulen und Studirende*, by Dr. Mehlhorn, Prorector in the gymnasium at Ratibor, is exciting great attention among Greek philologists. Only the first part of it has been published. His mature scholarship and long experience as a teacher have prepared the public to expect something from him, of which no scholar would willingly be ignorant.

Classical literature appears to be striking its roots also in France, which has long been an unpropitious soil for this species of culture. This country seems, at present, likely to win the honor of producing the most important work on Latin Grammar, which the world has yet seen. In a late number of the *Zeitschrift für die Alterthumswissenschaft*, we find a description of an undertaking in this department which is truly magnificent, and which must attract the attention of every scholar. The author of this work is the Abbé T. H. Prompsault,* who has published some previous writings which have placed him in an honorable position before the public. His principle in the present Grammar is to scrutinize every thing, and admit nothing of the scientific correctness of which he is not fully convinced. The first part of the work only has been completed; and some idea may be formed of the extent of the plan, from the fact that this part alone consists of 1056 octavo pages, and yet treats only of the letters, orthography, and accentuation. The Latin Grammars of almost all ages and nations

* For the convenience, perhaps, of some readers, we subjoin the French title in full: "Grammaire Raisonnée de la langue Latine par l'Abbé F. H. Prompsault, aumônier de la maison royale des Quinze-Vingts. Paris chez Gv. Martin.

have here been laid under contribution; 350 are mentioned in a catalogue at the end of the volume, as having been consulted in the course of the preparation of it. Under the title of accentuation, the author discusses at the same time the subject of prosody; and this alone occupies 563 pages. The portion on the orthography of the language is accompanied by a most extensive enumeration of the abbreviations on coins and other monuments, so complete that it is hardly possible that any abbreviations should be found which are not here explained. The remainder of the Grammar will be distributed into four parts, and may be expected to be treated with similar fullness. When the whole work shall be finished in accordance with this plan, it will form a course of grammatical study for the Latin, such as does not exist at present in any language. Teachers will find it a treasure-house of learning, on which they can rely for all the information belonging to this branch of scholarship, for which any occasion can be expected to arise. The order pursued in the arrangement of the materials is such as to render the reference to every part of them simple and easy. Every chapter discusses some leading topic, ordinarily in three sections; of which the first develops the doctrine of the ancients on the point under consideration; the second, that of the moderns; while the third reviews the whole, and lays down the views and principles which are supposed to be correct. A fourth article is sometimes added to these, in which the object is to inquire into the source of the errors into which preceding grammarians have fallen. In the citation of grammatical works, the names of the authors only are mentioned, without a reference to the chapter and page. This may prove, sometimes, a disappointment to the reader; but the author affirms that he is willing that his labor should be put to the most rigid test in this respect, and is confident that entire reliance may be placed upon the accuracy of the citations.

From the press of Didot, at Paris, a new edition of Herodotus has recently appeared—*HERODOTI historiarum libri XI, recognovit et commentationem de dialecto Herodoti præmisit Guil. Dindorfius*. The dissertation prefixed on the Ionic dialect of Herodotus is said to be the most complete account of the subject that has yet been written. The state of the investigation has been advanced much beyond the point where Struve left it. The text also has received important corrections. During the last year the same press issued Pausanias's Geography of Greece—*PAUSANIE descriptio Græciæ. Recognovit et præfatus est Lud. Dindorfius*. The copious index at the end of the book must

increase greatly its value for reference. Among its other merits, the critics accord to it that of having advanced very considerably the criticism of the text, though much remains yet to be done.

H.

ARTICLE VIII.

LITERARY NOTICES.

1. *J. L. Hilpert's Deutsch-Englisches Wörterbuch.* 1668 pp. 4to. Karlsruhe and New York. No. 322 Broadway. Wm. Rudde. 1846. Price \$6.00.

It is notorious that the want of a complete and critical dictionary of the German language in English, has long been painfully felt. The larger part of the German dictionaries in common use among us, are mere pocket dictionaries. Some of these are as good as could reasonably be expected; but from the nature of the case, they are inadequate to explain the genius of such a language as the German. Other lexicons, of greater compass, have, in too many cases, been written by foreigners, who, being acquainted with the English from books only, abound either in antiquated, or in barbarous forms of expression. Not a few of these represent the German language as it was a century ago; not as it is in the most recent and most flourishing period of its literature. It is no exaggeration to say of all the German lexicons in English which we have seen—and few have escaped our observation—that they are radically deficient in philological character. They seem not to have been made for scholars, but for business men, for travellers, and for school boys. What one of them has any just principle of order in the arrangement of the different significations of a word? Men of philological attainments—and such are a large proportion of those who study the German in this country—have been so dissatisfied with the common lexicons, that they have resorted to those written in German, in French, and even in Latin; and they have found their account in so doing. The work of Hilpert, therefore, is already welcomed by many, and will be welcomed by more, as its merits shall become known. In fullness and in richness of phraseology and idioms, it is not inferior to that of Heinsius; in completeness of whatever is necessary in grammatical forms, it is scarcely inferior to Heyse's; in respect to precision and facility in the use of the English language, it will compare well with Nöhden's or the English edition of Flügel's; in regard to scientific and technical terms, and to the art of lexicography in general, it is without a rival. One of its peculiar features is the fullness with which it treats of synonyms. Probably no other dictionary of the language, in English, has been prepared with one fourth the labor and care which have been devoted to this. It has been not far from fifteen years in a course of preparation, and not less than ten men have been employed on it, a part of them Englishmen, a part of them Germans, and all of them well

versed in both languages. As the part here noticed can be purchased separately, we have made no allusion to the English-German part, which is sold, if we are correctly informed, at four dollars. It has heretofore been peculiarly unfortunate for students of the German language, that they have, in most cases, been under the necessity of purchasing costly dictionaries, the larger and the more elaborate portion of which, the English-German part, has been nearly useless to them. This is peculiarly the case with both the German and the revised English edition of Flügel and Sporschill.

2. *Memoir of the Life of Henry Ware, jr.* By his brother, JOHN WARE, M. D. Boston. James Munroe & Co. 1846. pp. 484, 12mo.

We have read this biography with no ordinary satisfaction, and regret that our present limits will not allow us to give a more extended survey of it. Our feelings would prompt us not only to lay before our readers a general account of the volume, but also to present several extracts from its pages, which seem evidently to have been dictated by a serious and earnest, and we hope Christian spirit. We do not design to endorse the creed of Dr. Ware, nor to apologise for it. But it is right to praise goodness, wherever we see it, and to set forth laborious, sincere and conscientious devotion to the duties of the ministerial profession, as an example to those who are sustained by a higher faith, imbued with more evangelical principles, and urged to diligence by sublimer motives. There is much in the life of Henry Ware which teaches; and we have learned from our childhood, that "*fas est et ab hoste doceri.*" Such a serene and beautiful example of domestic life and love, of universal desire to do good, of ingenuity in inventing perpetually new schemes of usefulness, of constant industry and a faithful discharge, according to his views, of the duties of his office, we rarely witness. We have no sympathy with the distinguishing elements of his creed; we believe it to be unscriptural; yet when we see constantly appearing his self-condemnation, his sense of unworthiness, his reverence of God, his efforts to do good to men's souls, his submission to the most painful allotments of Providence, his calmness and joy in the prospect of death, following an unusually spotless and serious life, we cannot find it in our heart to condemn him "because he followeth not with us."

The subject of this notice was the fifth child and the oldest son of Dr. Ware, late Hollis Professor of Divinity in Harvard College. He was born at Hingham, Mass., April 21, 1794. From his childhood, he was distinguished by his desire for the ministry and a taste for its pursuits, as well as by some sense of religious things. At a very early age, he gave tokens of mental development and culture beyond his years. He began to compose when he was but eight years old. At that infantile age, he commenced the writing of sermons, biography, history, epics, and almost every species of composition, although, as we should expect, in the case of a child of his tender years, much which he began was left unfinished. It was his custom, through life, to read, pen in hand. Hence, he not only aided his memory, but strengthened his ability to express himself with clearness and precision. He was placed

first under private instruction at Duxbury, and afterwards at the school in Andover, whence he proceeded to college in 1808, at the age of fourteen years. The part assigned him at the Commencement when he graduated, was a poem. After leaving college, he instructed at Exeter, N. H., for upwards of a year. During this period, his views were becoming matured; his character was consolidated; a manly spirit was more and more developed, and his plans of future life were determined upon. In 1814, he returned to Cambridge, in order to study with reference to his chosen profession. He was ordained and settled in Boston, Jan. 1, 1817. His health, which had never been firm, often wavered, and in the close of the year 1828, he resigned his pastoral office. After this he spent several months in Europe, and, on his return, became the Professor of Pulpit Eloquence and the Pastoral Care in the Divinity School attached to Harvard University. He remained in this station till feeble health compelled him to relinquish it; and in July 1842, he retired from the scene of his labors. He resided for a considerable time at Framingham, often suffering under extreme weakness, and the mere shadow of his former self; but still forming various plans for useful occupation, and engaging in such literary employments as he was able to sustain. He died in Sept., 1843.

One of his peculiar characteristics was the extraordinary zeal with which he addressed himself to every duty which he undertook. In this respect, he was a model for imitation. But in consequence of wasted health and the infelicity of attempting more than he could perform, he often dropped an occupation before he had carried it out to its best results, and left his plans unfinished. Still so high was his standard of duty and industry that he effected far more, in a literary and philanthropic view, than most men of firmer health and a more robust constitution.

His projects of usefulness in his various scenes of labor, were wise and highly praiseworthy. It was characteristic of him not only to labor himself, but to seek out the means of drawing forth the powers of others, and engaging them in endeavors for their own good. One of these plans, not fully described in the Memoir, was a favorite one with him while he discharged the duties of a professor at Cambridge. This plan was to select from various works, biographical, expository, practical and others, a series of extracts exhibiting the various and successive phases of Christian experience;—the whole to be connected by suitable remarks of his own, into one work. The title was to be "The Religious Life Delineated." For the accomplishment of this purpose, he had engaged the young men under his charge to search out suitable extracts in a vast number of authors, which were afterwards to be submitted to his approval. Many parts of the work were drawn from Doddridge, Baxter, and other evangelical writers; and the whole, had it been completed, must have been a useful experimental manual.

Dr. Ware was a warm advocate for extempore preaching, and gives some very sensible rules for attaining skill in it. As a proof of his industry, we also remark, that he printed more or less during every year of his public life. This volume gives at the close an extended list of his published productions, consisting of sermons, tracts, articles for the Reviews, etc.

The work of the biographer has been performed, apparently, with the friendship of a brother, and the discernment and critical ability of a

scholar. We learn that the first edition was exhausted within a few weeks. The second, a stereotype edition, has been issued, which is to be followed by two volumes of Remains. The present volume will be read with the deepest interest by many, and, we trust, with profit. And a charitable eye, passing over the errors of a sect, will rest with pleasure on whatever is noble, manly, sincere and good.

3. *The Complete Works of Rev. Andrew Fuller; with a Memoir of his Life.* By ANDREW GUNTON FULLER. Reprinted from the Third London Edition. Revised, with Additions by Joseph Belcher, D. D. In 3 vols. pp. 727, 836, 856. Philadelphia. Am. Bap. Publication Society. 1845.

It is needless, at the present age of the world, to say any thing in praise of Andrew Fuller. His works are known wherever the English language is spoken, and known only to be esteemed and admired. The acute perceptions, strong intellect, sound views, and clearness of expression which mark all his published writings entitle him to a high rank among the lights of the church. He uses the English vocabulary with extreme accuracy; and, though the compass of words through which he ranges is not very great, he always selects the best forms of speech to render himself distinctly understood by the learned and the unlearned. His works embrace much that belongs to scientific theology; yet they are clothed in a popular garb, and fitted to arrest the attention and solve the difficulties of men of every degree of cultivation and in every sphere of life. They have passed through the trying ordeal of time and of public opinion, and attained to a place among standard theological writings in every Christian denomination. The best American edition (Boston, Lincoln & Edmands, 1833,) has been exhausted for a considerable time. The present beautiful reprint is worthy of much praise. It is in a fair type and on good paper. The Boston edition was printed in double columns, on a smaller type; in the Philadelphia edition, the lines extend across the page, the amount of matter on a page is less, but it strikes the eye more pleasantly, and is more truly readable. Dr. Belcher has added various notes, especially to the biographical part of the work, containing personal recollections of Fuller of an interesting character. But the chief improvement in the work is in the arrangement. The former edition was very defective in this respect. In the present, nothing is left to be desired. Volume first contains the Memoir, Sermons, and Illustrations of Scripture: Volume second, the Gospel its own Witness, and Controversial Publications: and, Volume third, Expositions, Memoirs and Miscellanies. The Index also has been extended. In this issue, the Publication Society have performed a service to the community of great value. The judgment and discrimination manifested in the stereotyping of such a work and in such a manner, indicates a good share of wisdom at the helm.

4. *Biographical and Critical Miscellanies.* By WILLIAM H. PRESCOTT, Author of the History of Ferdinand and Isabella, The Conquest of Mexico, etc. New York, Harpers. 1845. pp. 638, 8vo.

This rich volume contains thirteen articles, twelve of which have appeared from time to time in the North American Review. It is a suf-

ficient recommendation of them to those who have read Mr. Prescott's great historical works, that they are by the same accomplished author. The subjects of them are as follows: Charles Brockden Brown, Asylum for the Blind, Irving's Conquest of Granada, Cervantes, Sir Walter Scott, Chateaubriand's English Literature, Bancroft's United States, Madame Calderon's Life in Mexico, Molière, Italian Narrative Poetry, Poetry and Romance of the Italians, Scottish Song, Da Ponte's Observations. It will be seen at once, that most of these themes open into fields of historical and elegant literature, which none is more competent than Mr. Prescott to enter, and gather from them the choicest fruits. It is universally acknowledged that well written reviews are among our most profitable reading; and we are very confident that the present volume will confirm, in this respect, the general opinion. The subjects are evidently touched with a master's hand, and by one who is perfectly familiar with the themes he has undertaken. The volume is in the splendid style and print of the author's Histories.

5. *The Missionary Enterprise: a Collection of Discourses on Christian Missions by American Authors.* Edited by BARON STOW. Boston, Gould, Kendall & Lincoln. 1846. pp. 308, 12mo.

This volume contains fifteen discourses, of which all but two have been previously printed, and all but two are by living authors. They are all occasional Sermons, delivered on anniversary festivals, and likely, therefore, to be written with diligence and care. Most of them have already obtained the seal of public approval. They are by Drs. Wayland, Griffin, Anderson, Williams, Beecher, Miller, Fuller, Beman, Stone, and Mason, and Messrs. Kirk, Ide and Stow, and may be regarded as among the best specimens of this department of missionary literature. It is an interesting circumstance that on the day of the publication of this work in Boston, news was brought by the arrival of the steam-ship that a similar work had just been issued in England, with the same title, and containing some of the same discourses. It is a wise plan to secure such efforts in a permanent form; and it is to be hoped that the missionary feeling in the country will be promoted by means of it.

6. *Life of Samuel H. Stearns, late Minister of the Old South Church in Boston.* New Edition. pp. 244, 12mo.

Address and Select Discourses of Rev. Samuel H. Stearns. New Edition. Boston. James Munroe and Co. 1846. pp. 265, 12mo.

A new and beautiful edition of these volumes affords an opportunity to speak in praise of them both. They are an honor to the skill of the American press. But their dress is their least praise. The Life of Mr. Stearns, by his brother, is a touching exhibition of true cultivation and high attainments, of personal piety, zeal to do good, and ardent love of the ministerial profession, struggling against an infirm constitution and wasting health. The Discourses are drawn from the small number which he was able to write. But though the compass from which the selection could be made was limited, the Sermons afford sound, practical and sober views of the Christian life and duty; they are written in a pure, chaste style, and impressive manner, and calculated to do good to men in the daily walks of life. Had the life of Mr.

Stearns been spared, he would have been a brilliant ornament of the American pulpit. It is a satisfaction, since this was denied, to have these brief memorials—indications of what he might have been—and a fitting monument of fraternal affection.

7. *The Memoirs and Remains of Rev. Willard Judd, embracing a Review of Professor Stuart, a Compilation of Miscellanies, and a Biographical Sketch.* By ORRIN B. JUDD. With an Introductory Essay, by SPENCER H. CONE. N. York. Lewis Colby. 1845. pp. 452. 12mo.

Mr. Judd was born in Southington, Con., Feb. 23, 1804. He attended school till the age of sixteen years, and then entered on the business of teaching. In 1826 he engaged in the work of the ministry, and preached chiefly in the town of Salisbury, N. Y. He was afflicted with indications of declining health as early as 1825, and died in the spring of 1835, at the age of thirty-one years. The present volume contains a brief memoir and a series of miscellaneous pieces, of which the principal is a review of Prof. Stuart on Baptism. The latter article covers nearly three fourths of the volume, and is a very full treatise on the general subject. The remaining papers are expositions of several passages of the Scriptures, and eight essays on various topics. The work contains much sound reasoning and many valuable items of information; and while it is creditable to the writer, will prove both interesting and profitable to the reader.

ARTICLE IX.

LITERARY INTELLIGENCE.

AMERICA.

The Rev. Prof. Chase has under consideration the plan of translating into English, Böhringer's *Kirchengeschichte*, referred to in Art. VII. We judge from the account given of the original, that it will make a valuable addition to our works on Ecclesiastical History.

Gould, Kendall & Lincoln propose to issue an American edition of Chambers' "Cyclopædia of English Literature," in 2 vols. royal 8vo. The work is published in Edinburgh, and the American edition is to be an exact copy from duplicate stereotype plates. It contains a succinct "history, critical and biographical, of British authors, from the earliest to the present times," with specimens of their works. This method of connecting the brief biography of distinguished persons with extracts from their writings, cannot fail to produce a happy influence in extending the acquaintance of our community with the ornaments of English literature, and with their most important characteristics. The volumes are illustrated by about 300 cuts, exhibiting the heads of interesting personages, residences, churches, &c.

A work is in press on the scriptural church polity, doctrines, and government, designed for the use of the ministers and members of Baptist churches; and for the information of all who would become acquainted with their principles and practices. It will embrace a field hitherto unoccupied by any work on the subject. An introductory essay, from the pen of Rev. H. J. Ripley, Professor of Rhetoric and Pastoral Duties in Newton Theological Institution, will be prefixed to the work, which may be expected early in the summer.

GERMANY.

Dr. Hävernicks, Professor of Theology in the University of Königsberg, died July 19, 1845, at the age of 34. His writings are, Commentary on the Book of Daniel, Manual of Introduction to the Old Testament, New Investigations on the Book of Daniel, Defence of the Prophecies of Isaiah in Latin, and a Commentary on the Prophet Ezekiel.

Statistics of the German Universities. The number of students in attendance at the several Universities the last summer semester, is as follows :

	Students in Theology.	Law.	Medicine.	Philosophy.	Total.
Berlin,	267	485	315	425	1492
Munich,	191	449	74	467	1329
Tübingen,	347	173	119	113	867
Leipzig,	232	357	179	—	864
Heidelberg,	43	553	153	44	842
Halle,	456	103	103	66	728
Bonn,	201	236	103	133	673
Göttingen,	131	203	195	104	633
Giessen,	137	97	68	—	512
Königsberg,	71	87	74	115	347
Münster,	144	—	—	80	224
Greifswald,	—	—	—	—	219
Kiel,	59	78	43	—	200
Zürich,	41	35	53	19	148
Basel,	—	—	—	—	50

Totals, theology 2320, law 2856, medicine 1479, philosophy 1566. Grand total 9128.

QUARTERLY LIST.

DEATHS.

— ANDREWS, (licentiate) Looking Glass Prairie, Clinton Co., Ill., Aug., aged 45.
 J. PECKWORTH BALDWIN, Lower Merion, Pa., Dec. 19, aged 26.
 BENJAMIN BISBEE, Waterville, Me., March 6, aged 86.
 W. T. BOYNTON, Franklin, Warren Co., O., Jan. 1.
 JOHN CARTER, Henrico Co., Va., Oct. 30, aged 70.
 BENJAMIN DONHAM, Parkman, Me., aged 40.
 PERRIN B. FISKE, Wardsboro', Vt., March 19, aged 53.
 ALVIN H. GROOME, (licentiate) Scipio, N. Y., Dec. 19, aged 26.
 JOHN JEFFRIES, Port Byron, N. Y.
 THOMAS HOUSTON, Trenton, Oneida Co., N. Y., Dec. 3, aged 34.
 WM. C. LIGON, Lexington, Mo., Jan.
 WENTWORTH LORD, Parsonsfield, Me. Feb. 26, aged 89.
 JOHN MITCHELL, Brattleboro', Vt., aged 52.
 WILLIAM PEPPER, Vernon, Oneida Co., N. Y., March 12, aged 50.
 HENRY ROSS, Rock Spring, Ill., Oct., aged 66.
 EBENEZER SANBORN, Topsham, Me., Dec. 27, aged 74.
 EZEKIEL SEXTON, Jacobstown, N. J., Nov. 19, aged 36.
 HORACE H. SMITH, (licentiate) Holderness, N. H., March 19, aged 33.
 JOSEPH TAYLOR, Shoal Creek, Clinton Co., Ill., Oct., aged 55.
 PETER B. TEMPLETON, McAlpinville, McKean Co., Pa., aged 57.
 EBENEZER WAKELY, Scipio, N. Y.

THOMAS A. WARNER, Lost Creek, Miami Co., O., Dec.
 ASAHEL WELLES, Collins, Erie Co., N. Y., March 12, aged 81.

ORDINATIONS.

SPENCER S. AINSWORTH, Panama, Chaut. Co., N. Y., Nov. 19.
 JOHN BATEY, Hoboken, N. J., Jan. 8.
 EMERSON BLISS, Venice, Cay. Co., N. Y., Feb. 17.
 SOLOMON C. BOSTON, Rehoboth, Somerset Co., Md., Dec. 22.
 JOHN BRAGG, Greenbrier, Monroe Co., Va., Oct. 13.
 ROBERT A. CHILD, Grove church, Fauquier Co., Va., Dec. 10.
 W. S. CLAPP, Albany, N. Y., March 17.
 CHARLES K. COLVER, Watertown, Mass., Jan. 8.
 SERVETUS ADDISON CREATH, Reedy Creek, Brunswick Co., Va., April 7.
 DANIEL C. EDDY, Lowell, Mass., Jan. 29.
 ISAAC FARGO, Jr., Mount Morris, Liv. Co., N. Y., Jan. 2.
 NELSON FILLIO, Alden, Erie Co., N. Y., Jan. 21.
 OTIS FISHER, Mt. Palatine, Putnam Co., Ill., Dec. 3.
 JAMES M. FOLLETT, Jay, Me., March 11.
 J. H. FRISTOE, Logan, Hocking Co., O., Jan. 6.
 GEORGE E. FULLER, Kinderhook, N. Y., March 3.
 ALEXANDER GAMBLE, Lewistown, Mifflin Co., Pa., Jan. 7.
 LEVI HARRIS, Brady's Bend, Armstrong Co., Pa., Feb.

STEPHEN HOLROYD, Otselic, Chen. Co., N. Y., March 18.
 KILBURN HOLT, Seasmont, Me., Jan. 15.
 WILLIAM H. HUSTED, Italy Hill, Yates Co., N. Y., Dec. 30.
 JOSEPH ISLANDS, (Indian,) Arkansas, Dec. 23.
 DAVID S. JACKSON, Wilton, Sar. Co., N. Y., Feb. 10.
 RICHARD JENKINS, Appomattox, Prince Edward Co., Va., Nov. 27.
 CHRISTOPHER B. JENNETT, Dan River, Halifax Co., Va., Nov. 23.
 S. A. KINGSBURY, Nobleborough, Me., March 5.
 A. G. KIRKE, Salem, Columbiana Co., O., Dec. 12.
 ROBERT LEWIS, Seneca, Campbell Co., Va., Nov. 23.
 THOMAS C. MERRILL, Baring, Me., March 22.
 HOWARD W. MONTAGUE, Piscataway, Essex Co., Va., Dec. 7.
 JOSEPH M. MORRIS, Jersey City, Dec. 11.
 WILLIAM A. PECKHAM, Cassadaga, N. Y., Dec. 4.
 S. DRYDEN PHELPS, New Haven, Conn., Jan. 21.
 E. F. PLATT, Cairo, N. Y., March 3.
 CHARLES PLATTS, Homer, O., Feb. 18.
 CHARLES B. POST, Sherburne, Chen. Co., N. Y., Dec. 3.
 HIRAM POWERS, Palermo, Oswego Co., N. Y., Jan. 22.
 C. PRESTON, Summit, Scho. Co., N. Y., Dec. 10.
 W. F. PURINGTON, Montezuma, Cayuga Co., N. Y., March 17.
 M. H. RISING, Norwich, Conn., March 4.
 J. B. SAXTON, Monroe, Pa., Nov. 26.
 JAMES J. SCARRITT, Becket, Mass., Nov. 12.
 JULIUS S. SHAILER, Roxbury, Mass., Dec. 9.
 JOHN SHERRATT, Brady's Bend, Armstrong Co., Pa., Feb.
 NICHOLAS V. STEDMAN, Preston, Conn., Feb. 3.
 EVAN THOMAS, Staunton, Miami Co., O., Jan. 27.
 NORMAN THOMAS, Concord, Erie Co., Pa., Jan. 21.
 DANIEL F. TWISS, Deckertown, N. J., Jan. 22.
 WILLIAM WARD, West Sidney, Me., March 5.
 O. C. WHEELER, East Greenwich, R. I., Dec. 4.
 FRANKLIN WILSON, Baltimore, Md., Jan. 18.

GEORGE W. YATES, Springfield, Ots. Co., N. Y., Dec. 17.

CHURCHES CONSTITUTED.

Brownsville, O., Oct. 22.
 Little River, Pickens Dist., S. C., Oct. 24.
 West Bradford, Chester Co., Pa., Nov. 10.
 Manchester, N. H., 2d chh., Dec. 3.
 Jerusalem, Southampton Co., Va., Dec. 4.
 Roxbury, Mass., 3d chh., Dec. 3.
 Yorkshire, Broome Co., N. Y., Dec. 23.
 Bently, Marshall Co., Ind.
 Tyler Co., Va., Dec.
 Taycheeda, Wisconsin.
 Lake Pleasant, Washtenaw Co., Mich., Jan. 1.
 Eldorado, Union C. H., Ala., Jan. 4.
 Flint River, Mich., Jan. 6.
 Laurel, Hocking Co., O., Jan. 6.
 Lowell, Vt., Jan. 7.
 Woodstock, Ulster Co., N. Y., Jan. 9.
 Sardis, Ala., Jan. 11.
 Albany, N. Y., Jan. 15.
 Concord, Erie Co., Pa., Jan. 21.
 Rockdale, Crawford Co., Pa., Jan. 21.
 White Oak, Ingham Co., Mich., Jan. 23.
 Forks of Pawpaw, Marion Co., Va., Feb. 1.
 Attica, Wyoming Co., N. Y., Feb. 11.
 Columbia, Mich., Feb. 25.
 Richmond, Va. (2d col'd) Feb.
 Carlton, Orl. Co., N. Y., March 3.
 Pleasant Valley, Conn., March 18.
 Duncansville, Huntingdon Co., Pa., April 8.
 English Neighborhood, New Durham, N. J., April 8.
 South Milford, Mass., April 9.

DEDICATIONS.

East Sidney, Me., Dec. 3.
 New York, N. Y., 26th chh., Dec. 3.
 Southborough, Mass., Dec. 3.
 Thompson, Conn., Dec. 3.
 Pleasant Valley, Litchfield Co., Conn., Dec. 4.
 Warren, Trumbull Co., O., Dec. 4.
 Norwich, Chenango Co., N. Y., Dec. 10.
 West Sidney, Me., Dec. 10.
 Greenville, Wash. Co., N. Y., Dec. 17.
 Lincoln Centre, Me., Jan. 1.
 Mohawk, N. Y., Jan. 1.
 North Lincoln, Me., Jan. 1.
 Seasmont, Me., Jan. 14.
 Albany, N. Y., Jan. 15.
 Athens, Pa., Jan. 21.
 Leeds, Me., 2d chh., Jan. 23.
 Greenville (Norwich), Conn., Feb. 7.
 Lowell, Mass., 3d chh., Feb. 19.
 South Milford, Mass., April 9.